November, 1952

men's Missionary Magazine

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COVER PICTURE

Mrs. Paul A. Miller, formerly our Associate Editor from Pakistan-India, graciously sent the picture of the sweet child used on the cover. The little girl is Sherry Lynn Vanderwerken, daughter of Mr. and Mrs. Gilbert Vanderwerken of Stamford, Connecticut.

A Little Time Apart

NOT MAN'S DESIGN

BY CAROL MCAFEE MORGAN

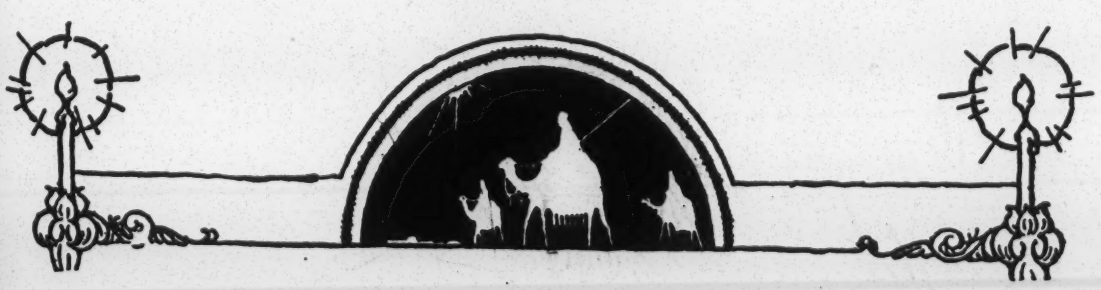
Five shining points, I neatly thought,
The Christmas Star shall have five points,—
Say, one for beauty, one for sharing,
One for hope, and one for caring,
And the last, within the rhyme,—
The joy of Christmas time.

But wait! My heart cries out in shame!
Is that what Christmas means this year
To women of our still-free land
While all the world is gripped with fear?
Forgive! Such littleness but mocks
A reeling world!

True hearts, look up, this Christmas Eve
Into God's sky. Behold a fire,—
No pointed star!—A steady flame
Leads us to Him who dared to say
For all such nights of man's despair:
"I am the way!"

Church Women everywhere, look up!
The Star of Bethlehem may lead
Through fiery deserts. No designs
Suffice us now from yesteryear.
Whatever the cost, let voices ring:
"We follow onward, not with fear!
Lead on! Eternal King!"

Courtesy of the author.



Quotations for Christmas Meditations

★ There have been wise men in every age, but none have sought and found greater wisdom than those whose searchings of the heavens brought them to Bethlehem's fields.—*Anonymous*

★ As the print of the seal on the wax is the express image of the seal itself, so Christ is the express image—the perfect representation of God.
—*Ambrose*

★ That there should be a Christ, and that I should be Christless; that there should be a cleansing, and that I should remain foul; that there should be a Father's love, and I should be an alien; that there should be a heaven, and I should be cast into hell, is grief embittered, sorrow aggrevated.
—*Spurgeon*

★ This is a part of the glory of Christ as compared with the chiefest of His servants that He alone stands at the absolute center of humanity, the one completely harmonious man, unfolding all which was in humanity, equally and full on all sides, the only one in whom the real and ideal met and were absolutely one. He is the absolute and perfect truth, the highest that humanity can reach; at once its perfect image and supreme Lord.
—*French*

★ Christ wrote no book, left no money, and erected no monuments; yet show me ten square miles in the whole earth without Christianity, where the life of man and the purity of women are respected, and I will give up Christianity.—*Drummond*

★ And she gave birth to her first-born son and wrapped him in swaddling cloths, and laid him in a manger, because there was no place for them in the inn.—Luke 2:7 (R.S.V.)

'Tis not enough that Christ was born
Beneath the star that shone,
And earth was set that morn
Within a golden zone.
He must be born within the heart
Before He finds His throne.
—*Mary T. Lanthrop*

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Back to Bethlehem

The Influence Of The Bible On Music, Art And World Culture

By MRS. JOSEPH R. LEMON, Detroit, Michigan, Treasurer of the Local Committee, 1952 WGMS Convention

THE BIBLE—the very sound of the word fills us with reverent thoughts and nostalgic remembrance, for from the time of earliest childhood Bible stories and teachings are inextricably woven into the cloth which is our lives. This Book of of Books, in spite of the great mass of printed matter which comes pouring from the printing presses of the world, remains throughout the years a best-seller among those people who know it best and a hungrily sought-after book among those people who have only tasted of its goodness. It enjoys this towering position among books because of its universal appeal.

We read Old Testament history and see again the living God "moving in the tide of human affairs." We enjoy its treasury of stories that are among the most beautiful and the most dramatic of the world. Here is a moral code for all people for all time. And here are the Psalms—whether we read them or sing them, they seem to express our own joys and sorrows, our prayers and confessions, our faith and worship. We turn to the prophets. They speak like men of our own day, austerely rebuking us for spiritual indifference and warning us against social oppression and moral wrongdoing. We read the New Testament gospel to learn of the fulfilment of God's plan of salvation for man in His Son Jesus Christ through whom we are shown the Way, the Truth, and the Life.

Is it any wonder that this Book which has had vital meaning for people of every generation through five or six thousand years exerts its influence in every area of our culture? "We hear the echoes of its speech everywhere, and the music of its familiar phrases haunts all the fields and groves of our fine literature."

To be sure not all the great books, pictures and musical compositions have been based on the Bible, but a larger number have been than on any other source. In the realm of literature the Bible exerts an important influence. A list of writers using the Bible for source material and inspiration for style, allusion, figures of speech, people or places, would include most of the well-known authors, beginning with Dante and Chaucer. To a greater extent than any other English poet, John Milton was influenced by the Bible. His whole conception of the poet's function was marked by his study of the Scriptures. He believed that the truly great poet—like the prophets of the Old Testament and John of the Revelation—is one chosen by God. His "Ode on the Morning of Christ's Nativity" was intended as a "birthday gift for Christ," "On His Blindness" is a versification of the story of the talents; and for at

least two hundred years after their appearance *Paradise Lost* and *Paradise Regained* took an honored place among the few volumes considered suitable for "Sabbath reading." "From the first words of Genesis to the last of the Revelation, there is hardly a great Biblical passage which does not have its echo in the Miltonic poems."[1]

The humble, non-conforming English Protestants of the seventeenth century used the Bible and the Concordance as their sole source of information and inspiration. John Bunyan in his *Pilgrim's Progress* tries to interpret the Bible in its practical application to life. He admits many "borrowings from the Bible" and says, "I count myself far better furnished than if I had without it (the Bible) all the libraries of the two universities."

Deep spiritual notes appear in the works of Tennyson, Ruskin, Coleridge and others, but no modern poet has manifested such intimate acquaintance with the Bible as Robert Browning. "His writings are thoroughly interpenetrated by its spirit, and in many of his poems a Scriptural quotation or allusion may be found on almost every page."[2] In his *Ring and the Book* there are more than five hundred Biblical quotations. The subjects and titles of several of his poems are directly derived from the Bible, such as, "Karshish," "Saul," and "Pisgah Sights." Browning is able to express in these poems not only the narrative and character portraiture but also the deep spiritual meaning of the Bible.

The first book printed in America, the so-called "Bay Psalm Book," came from the Cambridge Press in 1640. Richard Mather headed the committee which prepared this "Whole Booke of Psalmes Faithfully Translated into English Metre" to be sung in the solemn worship of the sanctuary. The works of Emerson, Whittier, Bryant, Longfellow show a knowledge of the Bible and spiritual insight.

In the twentieth century, too, the Bible makes its impact on our literature. Its influence appears in many of the best-sellers, such as, Thomas Mann's *Joseph and His Brothers;* Lloyd Douglas' *The Robe* and *The Big Fisherman;* Dorothy Clarke Wilson's *Prince of Egypt* and *The Herdsman;* Gladys Schmitt's *David the King;* Sholem Asch's *The Nazarene, The Apostle* and *Mary;* and Fulton Oursler's *The Greatest Story Ever Told.*

Much of the music of the ages which "sings its way into our hearts and souls" is based on the words and messages of the Bible, whether it be the Psalms; the oratorios; Handel's "Messiah"; the Passion music of Bach which was written for the Church service and bears the inscription "To the glory of God alone"; Mendelssohn's "Elijah" and "St. Paul"; the great hymns of the church; or the Negro spirituals. When old Franz Gruber finished setting down on paper the simple, flowing tune "Silent Night, Holy Night," he sang it to his wife, who was tremendously moved. "We will die, you and I," she remarked, "but this song will live." Thus it will ever be. Music that is the outpouring of a soul which is in tune with the purpose and will of God finds eloquent response in the souls of others. Through them it will live forever.

In fine art, too, the Bible exerts a great influence. In fact, for nine of the twelve most famous paintings of the world the artists used Biblical themes: Leonardo da Vinci's "Last Supper"; Raphael's "Sistine Madonna," "Madonna of the Chair," "Madonna with the Infant Child" and "Transfiguration"; Michelangelo's "Last Judgment"; and Correggio's "Nativity," "Magdalen Reading" and "Descent from the Cross." Fleming says, "Art has always been the handmaid of religion, and, in turn, religion has been the creator and preserver of art." The origin of Christian art has been traced to the catacombs of Rome and these early paintings and sculpture were chiefly allegorical, representing the more of the gospel parables. Art and the Bible go hand in hand because they both deal not with the immediate and material, but with the eternal and spiritual. Perhaps some of the modern paintings are more familiar because of their wider use in religious education. For many people such pictures as Holman Hunt's "The Light of the World," Hofman's "Christ and the Rich Young Ruler," Munkacsy's "Christ Before Pilate" and Clementz' "The Boy Christ in the Temple" have revealed in greater fullness the truth of God.

In literature, in music, in art the Bible has important significance. Even in our everyday speech Bible quotations appear. Some danger is avoided "with the skin of my teeth,"[1] a father's beloved child is "the apple of his eye,"[2] the news commentator gives us "the signs of the times,"[3] and much of the work which we do is "a labor of love."[4] But the most important influence of the Bible is its effect on the moral and spiritual ideas of the people who read it and live according to its precepts.

[1]"The Bible and Its Literary Associations"—Crook
[2]"The Bible In Browning"—Machen

[1]Job 19:20. [2]Deut. 32:10. [3]Matt. 16:3. [4]IThess.

The message of Christmas is as old as the "Silent Night" over 1900 years ago when Jesus was born in Bethlehem's stable, and as new as today's dire need for "Peace on Earth."

The events in the history of our own country give evidence of the power and lasting effect of Bible teachings. Democracy itself is an ideal which is based on the New Testament truth that every individual has worth before God. It was this belief and the conviction that it could be made practical that led to the Puritan revolt in England in the seventeenth century and the consequent founding of the American Republic. It is the Bible and its message which led our forefathers to establish an aducational system "to foil the wiles of Satan" almost as soon as they landed. It is the Bible which prompted them to set up free public schools and church related colleges. It is the Bible which enabled them to endure daily hardships and suffering and encouraged them to push the frontier westward. It is the words of Jesus, "inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me," which has been the impelling force in the building and maintaining of hospitals and in the organization of social service work. It is the Bible which has given wisdom to statesmen and inspired the great political utterances of our heritage beginning with the noble words of the Declaration of Independence, "that all men are created equal, that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness," through equally noble words of Washington, Jefferson, Webster, and Lincoln to the contemporary declaration of the "four freedoms."

The influence of the Bible is far-reaching. When it is read and believed and its truth demonstrated, the music of its familiar phrases echoes in every area of life; and its message, "peace on earth, good will toward men," becomes the answer for the individual, for the community, and for the world.

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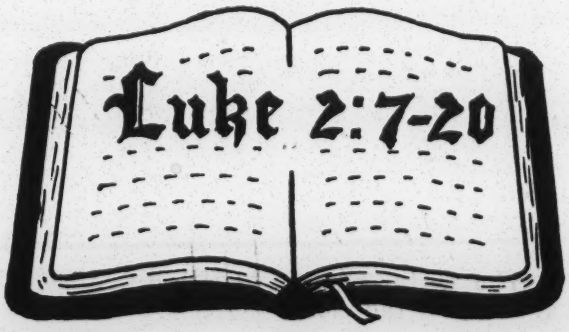


The Bible, A Book-Making Book

By MRS. R. B. McNARY, Canonsburg, Pa., recently elected a Member of the WGMS Board of Directors

The Bible, as no other book, is the world's Book, and it is the rock on which our Republic rests. Through their knowledge of the Bible many writers have been inspired to write other books, both prose and poetry; so the Bible is known as a Book-making Book.

One book which I believe has had more circulation than any other, is *In His Steps*, or *What would Jesus do?* by Charles M. Sheldon. The verse with which Mr. Sheldon was inspired to write this wonderful book was taken from I Peter 2:21, "For hereunto were ye called: because Christ also suffered for you, leaving you an example that ye should follow His steps." The story has been made into drama form, and is being used by groups of young people in the church and by college students. I do not believe anyone could read this book and not have the desire to be a better Christian.

One of the well-known books, which contains many Bible stories, in both prose and poetry is *Christ and the Fine Arts*, compiled by Cynthia Pearl Maus. The author after a busy active life finally found time to make an unhurried study of the life of Christ, as He is portrayed by the four major fine arts—pictures, poetry, music, and stories. Surely the writers who are responsible for this book had first accepted Christ, through the teachings of the Bible, and then were inspired, for with the ancient prophet, Isaiah, the Fine Arts say: "When we see Him, really see Him, as He is, there is no beauty we can desire in Him," and the author adds as a finishing sentence to the introduction: "May something of the richness of beauty that was incarnate in Him, be builded in you, as you use the material in this anthology.

A girl by the name of Helen McCann, as she read the story of the life of Christ, wondered what became of "the robe," when Christ was crucified. So later a writer by the name of Lloyd C. Douglas wrote a book entitled *The Robe*, and dedicated the book to her. *The Robe* was first published in October 1942, and the book has been read by thousands of people. The writer made the story so plain, so that many of the incidents in the life of Christ are more easily understood and explained.

Many books for devotional use have been written by Christian men and women, having been inspired by their daily Bible readings, and the desire to spread the gospel of Christ. Poetry gives to many readers hope, cheer, faith, and consolation, wherein the poets have given lofty expression to the ultimate things of life, and because their own spirit is so closely akin to God's. These verses seem to offer satisfying answers to the questings and hunger of the human heart. *Poems of Inspiration* compiled by Joseph Morris and St. Clair Adams is a wonderful collection of material which touches the hearts of all who read them.

In the book entitled *Prayer Poems* compiled and arranged by D. V. and Helen Armstrong, on every page we find verses of Scripture, and then poems by various writers, who have written these verses, after having received the inspiration from some portion of the Bible. Among these, we find the poem, "Into a Mountain Apart," based on the Bible verse from Matthew 12:23, which reads: "And when He had sent the multitude away, He went up into a mountain apart to pray; and when the evening was come, He was there alone." Another beautiful poem contained in this book, "The Answered Prayer" by Annie Johnson Flint, using as her inspiration a verse from Romans 8:26, "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." As Dr. Ralph W. Sockman has said, "The book is unusually helpful, comprehensive and valuable, because it seems that the writer of each poem, contained in this book, was surely inspired by knowledge of the Bible." Dr. Charles R. Erdman, formerly a teacher at Princeton Theological Seminary, writes about this book of poems: "A unique and valuable anthology, and an inspiring addition to the devotional literature of the Christian Church."

The Gospel of Mark tells of the earlier life of Jesus, and is the basis for the book entitled, *Saint Mark's Life of Jesus*, by Andrew Sledd, Ph.D. Written in 1926 the writer was then Professor of Greek and New Testament Literature in Emory Uni-

versity. Professor Sledd was very much interested in the Gospel of Mark, and he endeavored to bring into story form, the life of Jesus, beginning with his baptism by John. The book is comprised of twelve chapters, each one a story in itself, covering the Gospel of Mark and making the life of Jesus so real, from the time of his baptism to the resurrection.

Lewis G. Leary, the man who wrote *The Bible When You Want It,*" was a writer who wished to present the Bible teachings in a helpful manner. He compiled the verses, and gave additional references, so that they might be helpful in times of spiritual stress. If he had not known his Bible, he would not have been able to have written this book, which has sold steadily and successfully since 1932.

One of the books which has been used in our reading course, *Journey through the Bible*, written by Walter Ferguson, is another which imparts to us the importance of knowing our Bible, and in taking a journey through this great book we can't help becoming more familiar with its passages.

Evangelist Jarrette E. Aycock from the state of Kentucky, has written several small books based on certain chapters of the Bible, but the one which I consider outstanding is, *The Nightingale of the Psalms*, an exposition of the Twenty-third Psalm. In this little book he brings out of this Psalm gold mines, oil wells, and rich treasures. It is said that the Nightingale is the sweetest singer of all birds, and surely this Psalm is the sweetest of all Psalms.

Another small book of treasures is, *Hilltop Verses and Prayers*, by Ralph Spaulding Cushman. This little volume contains meditations, prayers, and poems, based on various verses of Scripture, which are helpful to devotional leaders and ministers.

We certainly would not forget the many books which have been written for children, in simple form, and in plain language, that even a very small child can understand. Among these are the *Bible Primer*, and the *Bible Readers* for different grades; also Old and New Testament stories by various writers.

Even in some of our books of fiction, and in short stories, we find many of the writers bring in verses of Scripture, or thoughts from the Bible, in order to give the story a moral uplift, and something that may help the reader apply it to every-day life. Especially in our church papers, and in stories for young people is this true.

Surely our Bible is the Book where many writers receive inspiration. And within that volume of Bible treasures, their hearts are touched, so that they in writing other books can bring to the world reading material for thought, which will be uplifting to the hearts of the people. As D. L. Moody said: "I know that the Bible is inspired, because it inspires me."

MY OPPORTUNITY

(The Cover Picture seems to call for this poem! Fortunate is the child when the adults who circumscribe his life have the united purpose of keeping "two shining eyes" filled with love-light for the Christ.)

My opportunity! Dear Lord I do not ask
That Thou shoulds't give me some high work of Thine,
Some noble calling, or some wondrous task—
Give me a little hand to hold in mine.

I do not ask that I should ever stand
Among the wise, the worthy, or the great,
I only ask that softly, hand in hand,
A child and I may enter at the gate.

Give me a little child to point the way
Over the strange, sweet path that leads to Thee;
Give me a little voice to teach to pray,
Give me two shining eyes Thy face to see.

The only crown I ask, dear Lord, to wear
Is this: that I may teach a little child
How beautiful, oh, how divinely fair,
Is Thy dear face, so loving, sweet and mild!

I do not ask for more than this—
My opportunity! 'Tis standing at my door;
What sorrow if this blessing I should miss!
A little child! What should I ask for more?

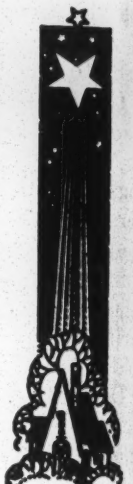
—*Marion C. Craig*

Christmas in Story, Song and Picture

By MRS. (L. G.) EVA MAY ROWLEY, Pontiac, Mich., Pageant Committee,
1952 WGMS Convention

Author's note: There is sufficient flexibility to the production to facilitate performance in simple settings—even on mission fields. Magic lantern or flash light may be used for spot light.

Throughout the pageant there should be soft background Christmas music except, of course during singing. Phonograph, organ, piano, or even humming of those on platform may be used. An instrument typical of a locality might be more conducive to creating the desired atmosphere. At no time should this background music be loud enough to hinder the speakers being heard.



CHARACTERS

SPEAKER who gives Prologue

SPIRIT OF CHRISTMAS—*dignified woman with good voice. She is dressed in a long white flowing robe, a wreath of Christmas greens on head. In her right hand she holds an open Bible throughout pageant.*

READER to give Scripture off-stage.

CHILDREN-OF-THE-WORLD ADULTS-OF-THE-WORLD YOUTH-OF-THE-WORLD	As many as is practicable	Some should have make-up and costumes appropriately suggestive of other nationalities. Three of the Children, one youth and one adult speak.

ISAIAH. See Sargent's *Frieze of the Prophets* for appropriate garb.
MARY, JOSEPH AND THE SHEPHERDS in traditional make-up and costumes.
TWO OPERATORS: one for spot light; other for phonograph.
ORGANIST or pianist with song leader close by.
CHURCH CHOIR (optional).

SETTING

At center back is large globe or map of the world. Over it is a 15-inch gold star. From it should seem to radiate lines of light to the world.

Two curtains or screens. One, designated as "A" is used to cut world and star from view and to be background for two of the tableaux. To facilitate change of tableaux, curtain or screen "B" should be available. It should be at least 5 feet in front of "A".

Curtains at front of production area, referred to as "Platform," would help but are not essential.

PROLOGUE

Front curtains open. Curtain A covers world and star. Speaker enters back left, advances to center, turns facing audience and moves to front where he speaks.

SPEAKER: The Pageant was originally a street procession with symbolic figures and tableaux mounted on movable platforms or even trolleys. At the same time that the old mediaeval *Mystery Plays* were being developed, *Pageants* were being introduced.

The modern pageant is almost an instinctive expression in dramatic form, having a community spirit.

There never was a time when there was such a need for community spirit as now.

Let us watch this Pageant, "Christmas in Story, Song and Picture." *House lights go out. Curtain A opens.* (*White spot on.*)

TABLEAU 1

There is revealed the world with star above it. Hold 10 seconds. This constitutes Tableau 1.

TABLEAU 2

Spot light off. Close front curtains. SPIRIT OF CHRISTMAS *takes place at left of world. Children-of-the-world are seated in a semi-circle facing her. Youth and adults stand (or are seated) not too much in evidence. Spot (white) on. Front curtains open. This constitutes tableau 2.*
Spot light off. Curtains A and B close as SPIRIT OF CHRISTMAS *moves toward the front until she stands in the midst of the children.*

SPIRIT OF CHRISTMAS: I am the Spirit of Christmas. My work really began when

God made known that He would send into the world His greatest Gift, His Son Jesus, who would save His people from their sins. The coming of this most perfect Gift, the Redeemer, was foretold for hundreds of years before He came. Isaiah was a Prophet to Judah from 760 to 698 B.C.—before Christ. *She turns slowly and points as Curtain B opens, saying*: Watch and listen.

TABLEAU 3

Spot light (red) reveals the lone figure of Isaiah. Voice off-stage reads Isaiah 7:14 *beginning—"Behold," and Isaiah* 9:6. *Spot light off. Close Curtain B. This constitutes tableau* 3.

SPIRIT OF CHRISTMAS (*turning to children*): With the coming of this greatest of all Gifts, the Emmanuel (God with us) came another gift to mankind. This was *truly happy* music. The night on which the Prophecy was fulfilled, angels sang to shepherds on the Galilean hills. Let us sing together a verse of the hymn by Mendelssohn which beautifully tells the story of that night—*Hark the Herald Angels Sing.*

Organist plays only the opening chord; leader begins in firm voice 1st verse. Spirit of Christmas indicates that all on platform and audience are to participate.

TABLEAU 4

Curtain B opens. Spot (soft pink) on. Nativity scene. Spirit of Christmas has turned to view Scene. All hold for 10 *seconds. Then Spirit turns to face children. Nativity group remains stationary.*

SPIRIT OF CHRISTMAS: A cradle song was written by Martin Luther for his little son Hans for a Christmas eve festival—perhaps about 1530. *She seems to ponder a bit, then continues*: This cradle song is now known to you Children-of-the-world as *Away in a Manger.* Would you like to sing it now? It is a gift to you. *Children sing verses* 1 *and* 2. *Curtain B closes. One of children goes to Spirit, and clasps her about her knees.*

CHILD: May we children say the last verse as a prayer for all Children-of-the-world as *our* gift?

Spirit looks at all the children questioningly and they nod. She bows her head in assent, putting arm about the child. Child puts her hands together in position of prayer. All children do same. Child leads all in repeating last verse as a prayer. It begins, "Be with me Lord Jesus." At conclusion, child returns to place.

SPIRIT OF CHRISTMAS: Many songs, much music and many pictures have been inspired by this happiest of all events—the birth of Christ—and we are glad. Children-of-the-world, you have seen and heard much here tonight. What do you intend to do about it all? *Two children rise, go impulsively to Spirit.*

CHILDREN: Oh, we understand better about you, Spirit of Christmas. We see that these Gifts are Blessings for EVERYBODY. We want to keep the Spirit of Christmas alive in the world.

TABLEAU 5

Curtains A and B open. A youth and an adult go to Spirit.

They speak: Not just for the Christmas time do we want the Spirit of Christmas to be active. We want to help you and these children so that for *all* time ALL the peoples-of-the-world may live the Spirit of Christmas. We desire that They—WE, that is—may come to be united in love for God and His unspeakable Gift, His Son, and live possessed by His Holy Spirit.

(*All on platform rise.*) *Spot (warm yellow) on. Spirit of Christmas turns slightly toward the world, walks back toward it, turns toward children, raises her face and says fervently,* "Father, I thank Thee." *This above scene constitutes tableau* 5.

Organist begins "Hallelujah Chorus." Audience rises. Choir sings this great Chorus. If it is not feasible to use Choir, a record of "Hallelujah Chorus" may be substituted. In this case it should be loud at first and enough of it played to insure its recognition on part of the audience. At that point it may fade away.

Note: "Gloria in Excelsis" chorus might be sung by those on platform as a substitute.

Benediction.

The Bible Belongs to Egypt

By GOMER MANSOUR from Egypt, now in post-graduate study at Columbia Hospital

WHEN Mr. John Hogg, the first American missionary, came to Assiut, Egypt, he went to my village motia, which is not far from Assiut. He went there to teach the people about Jesus and to give them the Bible to read.

In those days very few men knew how to read and no women. The Coptic Church was almost dead Religious ceremonies were read in the Coptic language which people did not understand. Not one had a Bible at home.

One day a strange white man passed through the village streets riding a donkey. On each side was a basket full of small gospels. At the bottom of the baskets there were holes from which the gospels dropped as the donkey moved. The white man (Mr. Hogg) was friendly and stopped to speak to the men. They liked him.

After he moved with his donkey they saw the gospels on the ground and called him, saying, "Take your book, Mr."

He said, "Keep it and read it."

The people's souls were hungry for God's word and salvation. They used to gather around one who knew how to read and listened. They accepted the word. Their eyes were opened to the light and love of Jesus.

My great-grandfather and his brothers were among these men. Mr. Hogg started a meeting there. It was not easy because the Coptic priests were against him, but these men followed him and his teachings and were able to build the first evangelical church in Upper Egypt. So I love my Book, the Bible, because it is my only Book and was my grandfather's only Book.

Miss Gomer Mansour

Whose T

The Bible Is My Book and Ethiopia's Book

By EILEEN HALEWOOD, WGMS English missionary to Ethiopia, now on furlough in America, in post-graduate work at Columbia Hospital

THE Bible is my Book. From England it is my priceless heritage. In order that I might establish this claim great and costly contributions have been made throughout the centuries. Even at the cost of the blood of martyrs, this Bible is my Book today.

In the 14th century John Wycliffe prepared a version of the Bible from Laseor and Herman French into what became the English language so that it could be better understood by all people. For this he was excommunicated.

During the 15th century William Tyndale met his death at the stake for his work of translation and died praying, "Lord, open the eyes of the King of England."

In the 16th century three English leaders of the Reformation fled to Geneva to escape the terrible persecution of Protestants in the reign of Bloody Mary. They courageously spent their years of exile toiling at the preparation of a new version of the Bible.

Throughout the past 100 years the British and Foreign Bible Society has worked magnificently to make my Book the world's best seller—*the Book* of the world. Long ago in England this precious Book was a *rare* Book; only a few isolated copies existed before the days of printing and these were *chained* in a few churches. People walked many, many miles to read the word of God.

At the great exposition in 1851, just over 100 years ago, the British and Foreign Bible Society displayed versions in 170 distinct languages. This constituted an intellectual claim which could not be gainsaid. No merely the lover of the word of God, but the lettered of all nations beheld an achieve

The Bible?

ment unparalleled in the history of religion and in that of literature. Yes, 100 years have passed since then and the translations have reached almost 1,000 languages, yet the Book is *chained* in many lands today because of illiteracy—often tyranny. The King James version of 1611, a literary masterpiece, is my treasured possession today. It is God's own revelation of Himself.

Holy Bible, Book Divine,
Precious treasure, thou art MINE.
MINE to tell me whence I roam,
MINE to show a Saviour's love.

THE Bible is the Ethiopian's Book. Today it is available to the Amharas, some of whom are able to read chiefly through contact with Christian missions.

For several years the Gallas of Ethiopia had a version of the scriptures in their language. Copies are still in the hands of many Christians but by decree it is no longer for free circulation.

Many tribes in the land of Ethiopia have no written language—no Bible, so no plan of salvation for them through the lips of those who go to tell them.

Yes, the Bible is the Ethiopian's Book. It has reached that land at great cost. Pray that those who are privileged to read it may share it with those who do not know of its existence.

The Bible is *your* Book and *mine*.

The Bible Belongs to India-Pakistan

By MRS. S. NAZIR ALAM from Pakistan, now studying at Pittsburgh-Xenia Theological Seminary, with her husband

THE Bible in its entirety is an Oriental Book. India and Pakistan, being an integral part of the Orient, have a strong claim on it.

The account of creation in Genesis, the flood at the time of Noah, the doctrine of the immanence of God, the need of a Saviour and the hope of the people for Him in their own generation, are the basis of all Oriental thought and parts of Oriental religions and folk lore.

The consequent result was one of the Wise Men who followed the star to Bethlehem and offered gifts at the feet of the Holy Child in the manger, is believed to have come from India.

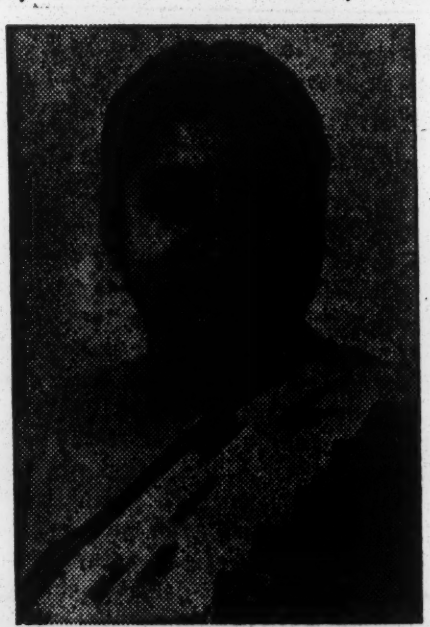
The religious books of the Hindus and Sikhs point to a glorious age when God Himself will come down on earth in human form. In the holy book of the Sikhs, the name of Jesus is even mentioned and of Him it is said that He will be the judge of the quick and the dead.

On the other hand, Islam lays down its own claims on the great patriarchs, Abraham, Isaac, etc. They are held in high estimation. The prophets and seers, i.e., Solomon, David and others, are famous characters in the Islamic religion.

So much for history, but our claim goes deeper than that. The mode of life depicted in the Bible is in many respects the same as the mode of life in India and Pakistan.

We have in the North West Frontier, living in higher regions of the Himalayas, many tribes that have very many habits and modes of life similar to those the Jews had. Their names, their mode of dress, their folk lore, and many practices, are sufficient proof of their very close kinship to the people of God. Some people have even said that they are some of the lost tribes of Israel.

Gleaning the wheat, treading the wheat, separating chaff from wheat with fans, the sower, the two woman grinding, the ten virgins, servants and master, marriage



Mrs. S. Nazir Alam

feast, and many other illustrations directly from the life of common people have their exact counterparts in the lives of our people.

The one great reason for our claim is that in the teachings and person of the Lord Jesus Christ we have the personification of the hopes and desires and visions of our sages and thinkers and religious leaders. The desire and the hope of a close union with God has been the motivation of most all of our thinking. In Christ that has been realized.

He typifies all that is best in our own heritage—and that is not all. Our philosophers and religious teachers have created a hope and a longing for the time when God will rule this world in Person. The result has been that in the last twenty years in India-Pakistan eight men have claimed to be the Messiah that is to come. Many have had and still have great followings. But always to judge the claims and measure the virtues, and attribute true value to men's behavior, the ultimate criterion has been the Bible.

The Bible to us is not a foreign Book, but an integral part of our philosophy, our culture, the source of inspiration and the ultimate criterion of our total life, and purpose, and fulfills the deepest needs of our natures.

The Bible Is My Book
The Bible Belongs to the Sudan

By FRANCES TURK, R.N., on furlough from North Sudan

YES, the Bible is my book. I can say with David that it is the lamp to my feet and the light to my pathway. I could not live without it. That part of me which receives nourishment from the Bible is the most important part of me; yea, it is that part of me which will inherit eternal life. I could not do without it else I would be as those that go down to the pit.

Through the Bible, which is God's Word, God has called men of all ages to handle it, to treasure it and to feed upon it. Yea, to hide it in the hearts so that man will then be enabled to resist the evil. This precious possession has been preserved in a marvelous way through perilous times so often in history and even now in the year of our Lord, 1952 it is the target for unbelievers who would destroy it for they know it not as The Word of God because they know not God.

Children in our Boarding School at Khartoum North who love God's word and tell stories to each other in the nursery class. Miss Turk is the missionary in the front row.

GOD has called me to carry this, my most treasured possession to a people far away in the Sudan—people who sit in darkness and in the shadow of death that they too may be taught it. What a wonderful privilege it is to sow the very Word of God into hearts that have been taught to resist it and have none of it! How marvelous to see it take root in hearts that have resisted it because they knew it not. How they listen to the stories from God's Word which unfolds slowly to them the great plan of God which has been His secret through which He has chosen to save sinners like you and me and those across the seas!

God's Word has often been refused and rejected, yea thrown out and stamped upon. But thanks be to God, there are many in our land of the Sudan who love it dearly and who feast upon it day and night. These are those who have been born of God. There are those, too, whom God is calling. In one home there was a Muslim mother whose daughter is a beautiful Christian. The daughter had had in their home a large pulpit Bible which was old and worn but it was easy to read because of its large print. The daughter came to school for the winter and wanted to bring along her large Bible. But the mother would have none of it because she felt that the very presence of the Bible was what had kept them in safety and had given them joy. So, it stayed and that mother is now a Christian. Opposers of the Bible began reading it trying to find in it the secret of courage which they saw in a new Christian during her difficult times experienced when her family persecuted her because she became a Christian.

Worship Service

By MRS. J. BOYD PATTERSON, Portland, Oregon

LET ALL PRAY FOR ABIDING PEACE

Sing a few favorite carols.

Opening sentence: Read Isaiah 9:6, 7.

Here is a program big and powerful enough to challenge the world. How is it to be accomplished? "The zeal of Jehovah of hosts will perform this." Probably there is nothing which people all over the world yearn and pray for as much as peace; inner peace, national peace. When Christ was born it was a time of darkness and in that darkness the angels sang out: "Glory to God in the highest, and on earth peace among men in whom He is well pleased." The world has never been the same since.

"Light shines on what was dark before
And lifteth up the lowly."

John of Damascus

In John 14:27 we read, "Peace I leave with you; my peace I give unto you." Our Lord wants us to have peace, within our own hearts and in the world. This verse is as if He were giving each one of us a personal gift of peace. If we have this peace and that of which the angels sang on the Judean hills, life can surge about us and we can still have a deep serenity of soul and mind. One of the verses for today's lesson is Phil. 4:7 which reads, "And the peace of God, which passeth all understanding, shall guard your heart and your thoughts in Christ Jesus." The peace of God for the Christian is not a sudden possession, it does not come and go with the events of the day, or the state of our health. It is a rule of life. It has its roots in the heart of God.

At Christmas time many people like to do the same things over and over. The Christmas spirit comes with a rush when we hear a certain song, hang a wreath, light a candle,

THEME BIBLE PRAYERS

hear from some dear friend, trim the tree, give a gift. One of the most peace-bringing gifts is singing Phillips Brooks, "O Little Town of Bethlehem."

Let us sing it now—No. 77 S.C.W., or 190 B.S.H.

"Whatever else be lost among the years,
Let us keep Christmas still a shining thing;
Whatever doubts assail us, or what fears,
Let us hold close one day, remembering
Its poignant meaning for the hearts of men.
Let us get back our childlike faith again."

Grace Noll Crowell

If we can build strongly within our souls that the underlying fact of Christmas is peace, then in dark days such as ours the Christians of the earth must feel a compulsion to pray for abiding peace. We have found the quiet heart, we are ruled by love; we will have a concern to share our love and peace and faith with others.

"Lead on, O Christ! That haunting song
No centuries can dim,
Which long ago the heavenly throng
Sang over Bethlehem.
Cast down our rancor, fear, and pride,
Exalt goodwill again!
Our worship doth Thy name deride,
Bring we not peace to men."

After a circle of prayer close with Romans 15:33—"Now the peace of God be with you all." Amen.

A PROGRAM OF DAILY BIBLE READINGS

List compiled by Rev. Leslie B. Flynn

THE MONTH OF DECEMBER

Day	*Read all of*	*Or select:*
1	Romans 5-8	(Ch. 8)
2	Romans 9-11	(Ch. 9)
3	Romans 12-16	(Ch. 12)
4	Acts 20:3—22	(Ch. 22)
5	Acts 23-25	(Ch. 24)
6	Acts 26-28	(Ch. 26)
7	Eph. 1-3	(Ch. 2)
8	Eph. 4-6	(Ch. 5)
9	Phil. 1-4	(Ch. 2)
10	Col. 1-4	(Ch. 3)
11	Heb. 1-4	(Ch. 1)
12	Heb. 5-7	(Ch. 7)
13	Heb. 8-10	(Ch. 9)
14	Heb. 11-13	(Ch. 11)
15	Phm., 1 Pet. 1-2	(Phm.)
16	1 Pet. 3-5	(Ch. 3)
17	2 Pet. 1-3	(Ch. 1)
18	1 Tim. 1-3	(Ch. 3)
19	1 Tim. 4-6	(Ch. 6)
20	Titus 1-3	(Ch. 3)
21	Tim. 1-4	(Ch. 4)
22	1 John 1-2	(Ch. 1)
23	1 John 3-5	(Ch. 3)
24	2 John, 3 John, Jude	(Jude)
25	Rev. 1-3	(Ch. 1)
26	Rev. 4-6	(Ch. 5)
27	Rev. 7-9	(Ch. 7)
28	Rev. 10-12	(Ch. 12)
29	Rev. 13-15	(Ch. 13)
30	Rev. 16-18	(Ch. 18)
31	Rev. 19-22	(Ch. 22)

From *American Tract Society*

ANSWERS TO BIBLE READING QUESTIONS IN OCT. MAGAZINE

236. Luke 15.
237. Luke 18:17.
238. Luke 19:12-27.
239. Luke 19:45; 20.
240. Luke 23:40.
241. John 1:45, 46.
242. John 3:16.
243. John 4:29.
244. John 5:1-16.
245. John 8:6-12.
246. John 12:28.
247. John 18; 19.
248. Acts 1:10-11.
249. Acts 5:3-4.
250. Acts 7.
251. Acts 13:2.
252. James 1:23.
253. James 3:8.
254. Gal. 5:19-23.
255. Acts 16:15.
256. Acts 18:2-3.
257. 1 Thes. 2:13.
258. 1 Cor. 10:21.
259. 2 Cor. 11:8.
260. Rom. 1:16.

Through the Bible In 1952

QUESTIONS FOR DECEMBER

(Rom. 5-16; Acts 20-28; Eph. 1-6; Phil. 1-4; Col. 1-4; Heb. 1-13; Philemon; 1 & 2 Peter; Timothy; Titus; 1, 2, 3 John; Jude, Rev.)

261. By how many men did sin enter the world? Whose obedience made many righteous?
262. What did Paul say about vengeance?
263. What happened to a young man when Paul preached until midnight?
264. What was Paul's answer to "ye who did weep and break mine heart"?
265. How did Paul's and the chief captain's Roman citizenship differ?
266. Who trembled, but still procrastinated about accepting Christ?
267. Who accused Paul of being "beside himself" and "mad"?
268. Who was "almost persuaded . . ."? What did Paul answer?
269. Complete: Be ye angry, and... ...; let not the . . . go down upon your . . .
270. What is duty of children to parents? Of parents to children?
271. Complete: For me to . . . is . . .; and to . . . is . . .
272 Why season one's speech with salt?
273. What happens "today if ye will hear his voice"?
274. What food is needed by a "babe in Christ"?
275. What do you know about Melchisedec?
276. What servant did Paul attempt to reinstate with his master?
277. What is "faith"?
278. How shall the "flock of God be fed"?
279. How long is one day with the Lord?
280. What is godliness with contentment?
281. What should aged women be to rightly teach the young women?
282. Who is made a liar when we say we have not sinned?
283. Even in what city were there few names that had not defiled their garments?
284. Where is a description of heavenly Jerusalem?
285. What will happen to the man who adds to or takes from the Bible?

The Most Unforgettable Character I've Met

By JEANNETTE L. McCRORY, Minia, Egypt

DURING my early days in the Minia District as I was attempting to acquaint myself with the people and places I was once returning home, riding third-class on the train. An elderly man, uncouth in appearance, unshaven, dressed in a village garb that was worn and soiled approached me. I had never met him before but something in his look made me realize that he knew me and I should know him. As he came up to me, in a gruff, chiding voice, he said:

"Where have you been?"

"Fikreya."

"What were you doing?"

"Having a women's meeting."

"Why have you never come to Aakaka?"

"I've never been invited."

"You're invited now."

"All right, I'll go. When do you want me?"

"Next Thursday morning at nine o'clock."

"I'll be there."

"A school boy will be at the station to meet you."

"I'll be there."

"Ask and ye shall receive," and with that remark he walked off and I saw him no more that morning.

I was intrigued with the situation and my heart had gone out in an unusual way to him. He was so gruff and yet so appealing. That afternoon I went to the home of my co-worker and friend, Dr. W. H. Reed, told him of the meeting and asked who the man might be. He threw his head back and laughed in his hearty way and said, "Oh, that was Rev. Butrus Saleeb, pastor of the Aakaka Church." I told him how I had been intrigued by the meeting and asked him to tell me all *about* the man. So this is the story as he told it to me:

Rev. Butrus Saleeb had come as pastor to the Aakaka Church soon after his seminary course. Being a tireless evangelistic worker he was able to inspire his teachers, elders, and leading church men with the desire to carry the message to the villages round about. It is said that at one time he was responsible for carrying on the evangelistic work in eighteen different villages and he laid the foundation so well that today in nearly every one of them is an organized church with a pastor.

He believed that you should train up a child in the way he should go and he believed that the best way to do that was to have a little school in each village. Then that teacher would also be an evangelist, conducting a prayer-meeting at the church every night for the village folk, most of whom were illiterates, and having Sabbath school and preaching service every Sabbath. These schools cost money, the village folk were poor, the tuitions were meager but Rev. Butrus had great helpers in the persons of Dr. L. M. Henry, Dr. W. H. Reed, Dr. R. S. McClanahan and others who could never refuse to help a needy school and who never let this faithful worker down.

Then Rev. Butrus realized that the church could not advance more rapidly than its women advanced, and as the women of his churches were almost all illiterate, he secured the services of a blind man to teach the women to read. Yes, I said *blind*, for at that time it would not have been considered proper for a man with two good eyes to enter another man's home and teach his wife or daughter to read. I do not understand the technique used by this teacher but he did instill a desire to learn to read in the hearts of the women and girls and they continued their lessons until Rev. Butrus told me that at one time every woman and girl in the Aakaka Church could read from the Bible and the song book. Later this teacher died, other women moved into the village, some left, so that when I first became acquainted with them only about sixty per cent were literate.

Rev. Butrus was interested in everything that touched the lives of his people. When some of his flock told him that they had saved a little money and wanted to know how best to invest it he advised them to the best of his ability but as sometimes happens, his advice was not good and they lost all they had. This was a great sorrow

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Miss McCrory was born in New California, Ohio. At the age of ten she listened to Miss Mary Lawrence and went home wanting to be a missionary to Egypt. This desire stayed with her through her days of training in Sterling High School and College. Since 1916 she has served in her long-dreamed-of Egypt as educational and evangelistic missionary, most of the time, in Benha and Minia. She is supported by Beaver Valley Presbyterial.

to him. He felt that he had been responsible for their loss. After that he never spoke to them about his salary but gratefully accepted whatever they gave him at the end of the month. As Sheikh Badir said, "Rev. Butrus never said anything about his salary. He just accepted what was in the treasury at the end of each month whether it was little or much and usually it was little."

After hearing this story I eagerly awaited Thursday morning when I might see this man at work in his home church. As I descended from the train at Beni Ahmed I heard the church bell sounding out across the fields giving the first call to the women to come to their meeting. A small boy of about ten years of age told me that Rev. Butrus had sent him to show me the way to the village. We walked for a distance along the road and then followed an irrigating canal across the fields to the church. There I found a group of more than fifty women, some sitting on benches but most of them sitting on mats on the floor, visiting with their pastor.

At the sound of the second bell he announced a song and most of the women found the place in their song books and all sang lustily. Then he asked that five or six lead in prayer and immediately several arose and sometimes two were praying at one time. He called upon a woman to read the Scripture lesson. Then he turned the meeting over to one of the ladies and he went out and sat on a bench in the alley behind the church. He left the door open so he could see them but he could not hear what they were saying. It seems that he had given out topics to different women the week before and they had come prepared to speak on those subjects. They did their best, but as they had no reference library and no one helped them, their best left something to be desired. When all had spoken, he returned, announced the subject for the next week, told who would speak, mentioned the ill or sorrowing in the congregation and the absentees and asked for volunteers to visit in each home. He closed the meeting.

Afterward as I visited with him I asked why he sat out in the alley during the meeting, and he explained that he feared the women would hesitate to talk if he were present. He said he always sat so he could see them and if they stopped talking he went in and got them started again.

A few months later, in the Second Church of Minia, one Sabbath morning Rev. Fareed Bishai gave the announcement that in the early hours of that morning Rev. Butrus Saleeb had heard the Master's call, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

The following Thursday I felt that I should go out to Aakaka to meet with the women. Knowing the Egyptian mourning customs I was not expecting them to have a meeting but I felt that I should try to comfort them. As I descended from the train I heard the church bell ringing. That was a miracle for in many of these villages after the death of the pastor or a leading church member the church bell is silenced for some weeks. When I entered the church there were thirty-nine women sitting on the mats, some crying silently and all sorrowful. When the second bell rang the leading woman arose and said:

"We are all sad because our beloved pastor is not here but we are not honoring his memory by sitting and weeping. If we really loved him we will carry on this meeting just as he taught us to do." Then she chose a song and they sang tearfully but they sang and then followed a season of prayer. Then she read the Scripture lesson and said, "Last week Rev. Butrus asked us to use Luke 10:41-42 for our thought today and he asked three of you to speak. So we shall carry on as he planned." And they did.

In a very few weeks the elders planned a week of special meetings and every night the church was crowded and the overflow stood in the alley listening from the door and windows. Some of the outsiders criti-

cized them severely for holding these meetings so soon after the death of their pastor but Sheikh Badir expressed the feeling of the whole congregation when he said:

"We loved our pastor too much to allow the work he gave his life to to die while we sit and mourn. Rev. Butrus is not dead—he is more alive than he has ever been before and I believe he is watching us these days and rejoices with us as the church moves on."

Within a very few months the church chose a new pastor, Rev. Ishaak Hanna, a son of the village who was pastor of an up-country church. He came in with his vim and vigor, using the same methods that his former pastor had used and the church continued to grow. He was promised twice the salary that Rev. Butrus had received and I feared that that poverty-stricken village would not be able to meet its obligations. After several months I asked him if he was receiving his salary and his reply astounded me.

"Yes," he said, "I receive my salary in full on the first day of each month."

"How can these people do it?" I asked.

He replied, "Rev. Butrus taught these people to tithe. The women who raise tomatoes or cucumbers or who make cheese or have eggs carry them in baskets on their heads to the market in Minia on Monday (a distance of approximately five miles). They sit in the streets and sell them out little by little, and when all is sold they return to Aakaka walking, stop at the church and leave their tithe and then go home to rest. The men do the same with their corn or cotton and so there is always money in the treasury." He continued, "Every month since I came there has been a small surplus in the treasury after my salary was paid. In this village each farmer as he reaps the first fruits of the season brings the first gift to the pastor's home. If a new crop of tomatoes is ripening, the first ripe tomato is given to the pastor. To him is brought the first stick of sugar cane or the first roasting ears and some of the first cheese that is made in the spring or the first honey from the bee hives. Is that not truly bringing the first fruits to the house of the Lord?

Rev. Butrus Saleeb left an impress on that village that can never be erased. Today it is sometimes necessary to criticize some women of the village for a wrong doing and I find the most effective method is to ask, "What would Rev. Butrus think of you for doing this?"

Immediately tears will come to her eyes and with a quivering voice she will say, "He would be ashamed of me."

Yes, Rev. Butrus Saleeb, though he has been absent for a number of years, still speaks.

The Junior Church at Minia, Egypt, where Miss Jeannette L. McCrory, author of this "Most Unforgettable Character" story, is serving as a missionary. These children have memorized the books of the Bible.

. . . Shall The Star Shine? . . .

EPISODE 1

SCENE: *Living room in mission house at Iloto, African Congo.* MR. HARRIS, *a retired American business man, and his nephew,* PAUL RICH, *a young man, are speaking.*

MR. HARRIS: What's the trouble with our good host, nephew? He had a letter yesterday. Was it bad news?

PAUL: I don't know, Uncle Dick. But there seems to be a whisper about that the work here may be given up.

MR. HARRIS: Well, that ought not to mean any personal hardship for a man as able as Doctor Bliss. He could make his way anywhere, and earn many times what he gets here. It's a beggarly salary.

PAUL: But it's the work. In the past ten years he has built this station up from nothing. He is as keen about going on as I am to find my rare beast for the new museum that Dad is building for our town.

MR. HARRIS (*laughing*): Oh, your beasts! How did I ever allow myself to be persuaded over here—because you were too rattle-brained to be allowed to come alone? Lucky for us that this station wasn't given up before we arrived, looking for your beast. How would you have liked sleeping in the big palaver hut, yonder?

PAUL: I've roughed it before now. But it would have been hard on you. This is plain, but decently comfortable.

MR. HARRIS: And generously shared. I'm through with talk about extravagance of Boards who build luxurious homes for missionaries, who should live as the natives do. Luxurious! How could any man live and work, to say nothing of raising a family, in native quarters on native fare?

PAUL: He couldn't. I wonder where my guide is this morning. If I get my beast today, we'll be off tomorrow. We have taxed the doctor's hospitality long enough. When I think of what he and his family mean to these people, especially little Stella—. (*Pauses.*)

MR. HARRIS: That's a villainous-looking chap you have for a guide. Are you sure he is trustworthy?

PAUL: Bliss says so, absolutely. He used to be a coal-black villain, though. But when he was converted, he was made over new. He told me strange things in that broken English of his; of how his heart was black as the Congo forest when there was no moon; then, suddenly, a light shone like a star— (*Turns*) Oh, here you are, Noso. (NOSO *appears in the door and salutes.*)

MR. HARRIS: Good luck to you! (*He leaves.*)

PAUL: What's wrong, Noso? You look sick.

NOSO: I have a 'fraid,' captain.

PAUL: What of? Is there special danger today?

NOSO: It is not that. But I think that the letter has come, that now there will be no more star to shine in Iloto. I have told you what it was like before that star shone, how always, always, always, we were afraid—of each other, of sickness, of beasts, of evil spirits, of murder. Then came the good doctor with the light. He taught us not to be afraid, not to beat our sick and drag them about to drive away the demons that were harming them, but to use wise medicines the good Zambe had provided. While he made our bodies well, he told us of the Father, who made and loves us all and sent his Son to be our Saviour and our Friend. Then came the school, to bring light into our dark minds. Oh, (*throwing up both hands and lifting his face*) Father, God! What shall we do when the star no longer shines! (PAUL *is silent. After a moment* NOSO *says:*) Come! (*Both men go out.*)

DR. BLISS enters, *seats himself at a table and tries to read. Buries face in his arms. His little girl,* STELLA, *runs in.*)

STELLA: Oh, Daddy dear! What is the matter? You musn't cry.

DR. BLISS: (*lifting head*): No, Stella, I musn't cry. But you see, I have had bad news.

STELLA (*alarmed*): Oh, is it about Christmas? Aren't the boxes of gifts coming?

DR. BLISS: The boxes aren't coming, dear. Father is sorry.

STELLA (*hiding head against father's arm, and speaking bravely after a moment*): The children will be so disappointed! Some of them remember about the dollies and the tops and the balls from last year, and they told the others. But anyway, we can have some pretend dolls of flowers, and there are some postcards in the drawer, so don't cry any more, Daddy. We can

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Permission to reprint, Women's American Baptist Foreign Mission Society. This Christmas play may be used as a plea for the consistent and larger cultivation of missionary interest through gifts and through telling about needs. Playlet may be adapted to one of our U. P. stations. Or, given as it is, may be the basis of a discussion on "Shall the Star Shine?" brightly in the mission work to which we are committed?

have the star you made last year, and I can tell them the story, can't I?

DR. BLISS: Yes, darling. Tell me, how would you like to go back to America after Christmas?

STELLA: To see Grandma and Grandpa and the little cousins? Oh, I'd love it! But we wouldn't have to stay very long, would we? We could get back before Christmas again?

DR. BLISS: I'm afraid not, dear. If we go, we shall not be coming back.

STELLA: Not coming back? (*She frees herself from her father's arm, draws back and stares.*) Not ever? Why?

DR. BLISS: The Board may have to close our station.

STELLA: I'd like to know what any old Board has to say about it! It's *our* station!

DR. BLISS: No, dear, we work here, but it is the Board's station. We cannot stay unless they provide money to keep up the work.

STELLA: Why won't they give us the money?

DR. BLISS: Behind the Board are the people in our churches. Unless the churches give money to keep up the work, the Board has not enough money for all the stations. It has decided to close this one in Africa. Others will be closed on the different fields.

STELLA (*sobbing*): Daddy, Daddy, we just can't go away from here! The people love us so! Don't you 'member how you said my name meant that I was God's little star, and that He wanted me to shine for Him right here? Daddy, it says in the Bible that if we ask for anything that God wants He hears us? I just know he wants us to stay here, so can't we pray?

DR. BLISS: Yes, we can pray. Perhaps God will find a way, somehow. Now, run away to your lessons. (STELLA *kisses her father and runs out. He sits with bent head. A knock.*) Come. (*Enter* BEKALI, *a young Negro man.*) Greetings, Bekali! What is the news?

BEKALI: Doctor, the news is good. Everywhere the people are eager to listen to the Book of God. Again and again they say, "Come to our village; stay and teach us the new way," but I tell them, "I cannot be in all your villages. But I will go back, and learn more about Zambe, then I will gather some of our boys and teach them so that they may return to you, and tell you all they have learned." And there were two boys who wanted to come back with me. Bright boys they were, but I had to say, "You must wait until I have asked if there is room."

DR. BLISS: Bekali, they cannot come! And you, my dear boy, my son in the Lord, you must preach Christ with what knowledge you have. We must wait for the outcome of the year. (BEKALI *stares dumbly. His lips move without a sound.*) You see the Board has not received enough money for all the stations. Full appropriations cannot be made, however needy the fields, until the money does come.

BEKALI (*rising slowly*): For long years we waited for the light, and, at last, the star shone! I go to gather our Christians together and pray, pray that God who sent us the star will not suffer it to fade. I go to pray that He will send us the money. (*Leaves quietly.*)

DR. BLISS (*lifting his face*): Oh, my Father, if it be possible! (*A knock.*) Come! (LELEKA, *an African woman, enters.*) Good morning, Leleka. What is wrong?

LELEKA: Doctor, you told me once that if I brought my boy to the hospital you could make him walk. His father gives his consent, so I will bring my son tomorrow, and leave him with you until he is well.

DR. BLISS: Leleka, I am more sorry than I can tell you, but I cannot take your son. In a few weeks we shall have to close the hospital. There is no more money to run it.

LELEKA: No more money! I thought the money came from our Christian brothers in America?

DR. BLISS: It does, from some of the Christians of America.

LELEKA: But America is so rich! Is your group of Christians alone poor?

DR. BLISS: No, God have mercy on them! They are not poor. It is only that they do not understand.

LELEKA: Why?

DR. BLISS: I do not know. Some of us have tried hard enough to tell them.

LELEKA: Then, where can all the mothers go with their babies? Where shall our sick and wounded be made well? There is not another hospital for hundreds of miles, and no doctor except the witch doctors. What shall we do? Who will tell us of Jesus, the good doctor, who cures bodies and souls?

DR. BLISS (*sadly*): I do not know.

LELEKA (*flinging up arms sharply*): Then —he can never walk, my little son, my baby! (*Rushes from room.*)

DR. BLISS *lifts face, moves lips. A cry outside*: Where is the Doctor? *A small boy rushes in and throws himself at the Doctor's feet, gasping.*

BOY: The young American—he is bleeding in the forest—a leopard. Noso is hurt, but not so much—hurry!

DR. BLISS (*snatching medicine case and helmet and rushing out*): Where? Which way?

BOY (*stumbling after him, panting*): I am not sure, I ran so fast!

Lights off. Music, "It came upon the midnight clear" (all verses).

EPISODE 2

SCENE: *The same.* MISS GRACE *seated at table.* STELLA *stands beside her. A group of little black children on the floor.*

MISS GRACE (*wiping her eyes*): Come, children, we musn't cry any more. Let us think of the glad day when Jesus was born, of the joy he came to bring. You will never forget that, will you? Now, let us sing our Christmas hymn.

Children sing "Oh, Little Town of Bethlehem" (first, second and last verses). A girl raises her hand.

GIRL: Teacher, we do not sing very well. There is something in our throats.

MISS GRACE: I know dear. Let someone who remembers the Christmas pictures last year draw one on the board. (*A boy draws a star, with rays.*) Yes, that is lovely! I will write a verse to go with the picture. (*She writes, "When they saw the star, they rejoiced with exceeding great joy."*) Now, Sila, you may read it. (SILA *reads it falteringly, breaks on last word, and sobs.*)

SILA: It was all right for the wise men to rejoice. But not for us! Our star will shine no more!

MISS GRACE *tries to speak, but buries her face in her hands.* PAUL RICH, *on crutches, one arm bandaged, enters and stands behind* GRACE.

PAUL: Oh, please, don't cry so! Listen, I have something lovely to tell you! (GRACE *does not lift her head.*)

STELLA: Miss Grace, don't you think it would be a good time for me to tell the children the Christmas story? Now listen, everybody! Stop sniffling, Sila. Once upon a time, a long while ago, there came a dear little baby into this world. There wasn't room for him and his mother in the inn, so he had to stay in the stable. Just think! No room in a great big inn for just a tiny little baby! But I guess the cows were glad to see him, and blew their nice warm breaths all over him. And there were shepherds in the fields, tending their sheep, when all at once they heard beautiful music, and voices singing, "Glory to God in the highest and on earth peace, good will to men." And when the shepherds got scared, the angel told them not to be afraid, for this was good news for all people. That means everybody. The good news was that this baby was Christ, the Lord, come to be our Saviour and our Friend. And there was a star, a great shining star, that showed the wise men where to find the baby.

SILA: Did you say the angel said the good news was for all people?

STELLA: Yes.

SILA: Well, the Christians in America can't think so, or they wouldn't try to keep us from hearing about it and take you away, our darling, our little star. (*Sobs.*)

STELLA: Oh, Sila, please don't start crying again! Oh, I did think God would send the money so we shouldn't have to go. I've prayed so hard!

While STELLA *and* SILA *have been talking, a curtain at the rear of the platform has been pulled, disclosing a palm tree with colored electric bulbs like a Christmas tree, with presents at its foot.* MR. HARRIS *and* DR. BLISS *stand beside it. The electric star is again turned on.*

DR. BLISS: Listen, children! The good God has heard our prayers! He has sent His angel to answer them. Yes (*as children stare*), a really truly angel, though he doesn't look like one. Tell them about it, Brother Harris!

MR. HARRIS: You see, when I knew that Paul was going to live, in spite of everything, I wrote his father the facts—how not even the doctor's wonderful skill could have saved the boy, if Bekali, going out into the forest to pray, alone, that the star might go on shining, had not met the messenger and hurried to Paul, giving him first aid, then carrying him through the jungle, Heaven knows how, until he met the doctor, searching about. I told him, too, how if Noso had not risked his own life to save Paul's the boy would have been killed when the leopard first sprang. And I told him what this place stood for—the one bright spot in all the darkness. I have in my hand a cablegram that the carrier must have rushed with day and night to get here for Christmas.

STELLA: O-o-o-oh! Read it quick, please!

MR. HARRIS: It says, "Let the star go on shining. My church and I stand behind station."

STELLA: Oh, daddy! We can stay! Aren't you glad! (*Turns to children*) I don't suppose you understood what Mr. Harris said. It means we shan't have to go away that Miss Grace will be here to teach you, and Daddy will be here to make you well, and I'll be here to play with you and tell you stories.

Children shout and dance up and down. MISS GRACE *clasps hands in thanksgiving. When children grow quieter,* PAUL *steps a little forward.*

PAUL: I, too, have a Christmas gift. I've had time lately for a lot of thinking, and I've decided that it is better to collect

living souls for Christ than dead beasts for the museum. So I'm going to stay here for a while and do what I can—that is, if the doctor and Miss Grace will let me.

GRACE (*turning head aside*): I don't see how *I* can refuse!

DR. BLISS: Or I. Bless you, boy, you give a great gift, and Dad gives even more than he planned. But this is Christmas, the sign that another Father once gave the supreme gift of an only Son.

MR. HARRIS: And I have a gift, of a kind. I would be no good here, and I haven't much money. But I am pretty well known in the churches of my district. When I get back I mean to go to every last one of them, even those that think themselves poor, and try to make them understand what it means to put out the only star in the midst of thick darkness. This station is safe, but others are in danger. *All* the stars must go on shining.

SILA (*raising hand*): Teacher, we can sing all right, now. Let's all sing the joy song.

All stand, audience rises, and all sing "Joy to the World" (first, second and last verses). Tune, "Antioch."

Program Suggestions

Christmas programs are given by all kinds of groups and with varying motives. Should missionary societies have Christmas programs too? As a matter of fact, many do, so why not offer articles that tie in with the theme, "The Bible and Missions"? Without Christmas and an understanding of its real meaning there would be no missionary enterprise!

Worship Center: Picture of Christ and the open Bible, as a setting for the Worship Service (p. 141); the *Prayer Cycle*, 31st Day; and the Program.

Roll Call: Recite together the Christmas story, from memory if possible (Luke 2:1-20.)

Program Topics: The four topics under the caption, "Back to Bethlehem" are designed to lead all to see the world-embracing mission of the Bible itself; to call attention to the great influence of the Bible wherever it has gone in the language of the people. Think of our most precious heritages in art, music, literature, and world culture! As our writers tell us in the Magazine articles, much of the very best we have has a thought-source in the Bible.

Sometimes missionary societies write to the Literature Department or to the Magazine asking for material on the topics listed in the *Program Calendar*. In some cases the topics are based on study books or leaflets, but in other cases the articles in the Magazine are all that we have to suggest. Often the articles are the result of much research by the authors, or are original with them. Not that there may not be much more material on the theme, but the finding of it must be left to the originality and research of program leaders.

These December program topics are of that sort. The material is almost limitless. Search your own heart and mind; consult your book shelves and public library.

Have a discussion on "Whose Book is the Bible?" Let a number say, "It is mine"—then tell why.

If you want a pageant or play, two are suggested. Of course many more are available from church publication agencies. The play "Shall the Star Shine?" has been a long-time favorite. Because it is not available in print now, permission was given by Baptist Board for its use in our Magazine. Its message is vital. By all means use it in your church Christmas program or in some group.

If you like human-interest stories here is one that somehow makes us think of Thanksgiving and Christmas and of giving without thought of gain, and of gratitude, and of doing kind things in the name of Christ for others. What a lot of strife and confusion would never be if we lived Thanksgiving-Christmas lives 365 days a year!

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A PIECE OF YO'SELF

Cleo, the Negro maid for the family next door, was taken suddenly ill one evening. Thoroughly frightened, she called my wife, who found the family away. My wife helped Cleo get to bed, comforted her, called our family doctor.

Weeks later, we had unexpected out-of-town guests for dinner. Remembering that it was Cleo's day off, my wife asked her to help out in the emergency.

Cleo came at noon, "tidied up" the house, cooked and served the dinner, washed the dishes.

When the work was about done, my wife slipped out to the kitchen.

"How much do I owe you, Cleo?"

"You don't owe me anything!"

"But you've worked hard for hours!" my wife protested. "And I couldn't have managed without you."

"No'm, I expect you couldn't," Cleo agreed calmly.

"Then how can I owe you nothing?"

"Well'm, it's like this," Cleo explained. "A time back you took care o' me when I was sick. You give me a piece of yo'self that night. This night I'm returning it."

—*J. Willard Ridings*

The Most Unforgettable Character I Wish to Remember

By MRS. ROSE W. ROGERS, 24 Chandler Street, West Somerville, Massachusetts

I AM NOT A MISSIONARY, but, since early childhood, have been interested in Missionary work, mainly because my mother was a first cousin of Mr. Gordon.

George N. Gordon was born in Prince Edward Island in 1832. He was educated in the Free Church College, Halifax, N.S., and was assigned as a missionary at Erramango in the New Hebrides in 1857. In a very short time he familiarized himself with the local language and made rapid progress in the fight against heathenism. The natives living at the mission house here were being trained to become teachers.

On May 20, 1861, he was working on the roof of the printing office. He had sent his boys for some long thatches of grass to use in finishing the roof. In the meantime a group of Erramango natives had been watching him, and when they noticed that the Christian boys had left Mr. Gordon, sent two of their number to ask him for some calico or a piece of wood. Mr. Gordon addressed a note to Mrs. Gordon telling her to give them two yards of calico, and gave the note to the natives. They then said that they also wanted some medicine for a sick boy. This meant that Mr. Gordon would have to go with them. They insisted that he lead the way.

As he was crossing to the mission house his foot slipped and then a tomahawk blow struck his spine. This was immediately followed by another blow which almost completely severed the head from the body. Mr. Gordon died immediately. The other natives danced and shouted with joy at what had happened.

Mrs. Gordon, hearing the noise, asked, "What is the reason for all the noise?"

There was no reply.

She then asked, "Where are the boys?"

She turned around, and as she did, one of the natives sunk a tomahawk into her back. Another blow almost severed her head.

Such was the fate of these two devoted servants. Whether living or dead they were wearing the crown of "Martyrdom."

I would deeply appreciate it, if this could be published in our magazine.

In explanation of this "Unforgettable Story," Mr. Harold A. Rogers, of Wellesley, Mass., son of Mrs. Rose W. Rogers, wrote: "The enclosed story was written by my mother in longhand, but I have typed it for you. She is 95 years of age, in excellent health. She has been a very ardent churchgoer for many years and has always been actively engaged in missionary work. It would be a great thrill to her and her many friends if this could be published in the magazine."

Who wouldn't print such a fascinating, though tragic incident? From books on mission history we learn that after the murder of George Gordon and his wife in 1861, "his brother, J. D. Gordon, stepped into the breach in 1864, laboring till 1872 when he also received the martyr's crown."

Even though this story is not from the pen of one of our missionaries, we thank Mrs. Rogers and her son for sharing it with us.—Editor

Many brave missionaries have suffered persecution and martyrdom that the Bible and its teachings might be made real through Christian churches, schools and hospitals.

Memories and Meditations

By MRS. JOHN P. WHITE, Editor Emeritus, Santa Monica, California

WE VISIT THE SUDAN

The Travelers Three, who had come from visiting India and had passed through Egypt made ready to go into a country remote and one mingled with tragic history. From earliest times the Sudan, known by one name or another, was a source of slave trade. An Egyptian king, as early as 3766 B.C., is reported as carrying out a slave raid in the Sudan.

Gold was found and from the earliest record the Sudan became a coveted country. Later the Turks claimed the land and brought added horrors to an already suffering people. Through centuries there was the conquest of one power over another.

In more modern times there came the Arab period. There arose one, Mohammed Ali who claimed great power; he promised to free the people from the then Egyptian and Turkish yoke. He knew the history of Islam and the predicted appearance of the Mahdi, the one to come who would free the people from the rule of the foreign powers of Egypt and Great Britain.

The British seemed to be losing ground all the time; the Mahdi was gaining and it seemed for a time that the conflict was about to take not only the Sudan but Egypt also.

Fortunately the famous Mahdi did not live to see the fruits of his apparent victory. He died in 1885 having almost realized his dream of complete conquest of the Sudan. To quote Major Dugmore in *The Vast Sudan*, "The Sudan has been the scene of more human misery than has ever fallen to the lot of any country. Never has it known any prolonged period of peace or happiness, and the greater part of the suffering was caused by that most terrible business of slavery. That and the greed for gold have rendered it for thousands of years a country whose inhabitants could not call their souls their own. Never until the British took the reins of power has the Sudan had a chance to develop its resources, nor has there been fair play or happiness or safety."

Without following the political history further we come to the present era when there has been established a Condominium of Egypt and Great Britain joining in the control of this new country. There came a new day for the Sudan, when it was conquered by the British and Egyptians.

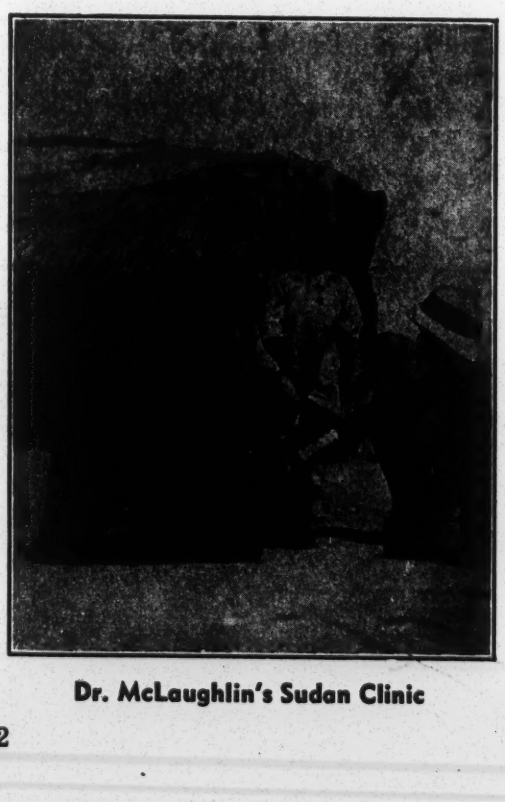
Immediately upon learning that the Sudan was free from her evil rulers the United Presbyterian Church felt its responsibility for the evangelization of the people. They were our neighbors. A commission consisting of the Rev. Andrew Watson, D.D., and the Rev. J. Kelly Giffen, D.D., was sent to make a survey of the situation with the idea of entering the country to give the gospel to the newly freed people. They came back with a cheering and challenging report: it was a needy field; there would be freedom of teaching and healing; there were already employees in the government service who were young Egyptian men, some of whom were Protestant Christians and wonderful as it may seem, the newly freed people in the North Sudan used the Arabic language—our missionary adopted tongue.

In front of the Mahdi's tomb, in the Sudan

In a short time action was taken to send two missionaries and their wives. The chosen ones who had the high honor of being the pioneers in this unusual field were Dr. J. Kelly Giffen, D.D., and Mrs. Giffen, and H. T. McLaughlin, M.D., and Mrs. McLaughlin. The church in Egypt sent the Rev. Gebra Hanna, the first foreign missionary from the Evangelical Church in Egypt.

In the passing decades many types of missionary work have been carried on: day schools for boys, day schools for girls and also boarding schools; community centers, medical work, house-to-house visitation by Bible Women, and all types of church activities. Let us remember that it is still a young church in a vast unevangelized land; multitudes are untouched and they "wait for the messenger who cometh late."

Different members of the Board of Foreign Missions and other ministers visited the new field. In 1937 the Board of the Women's General Missionary Society decided to send a commission to visit all the foreign fields. Those who went on this expedition were Mrs. A. J. Randles and Mrs. Harriet Boobyer. The then Editor of the *Women's Missionary Magazine* had the privilege of joining the commissioners. If anyone is thinking of this as a luxurious trip he should know something of the schedule and the methods of travel.



Dr. McLaughlin's Sudan Clinic

Mrs. Randles, who has never lost her notes as have the other travelers, gives this schedule of travel (the hours omitted):

Left Assiut.

Took train to Luxor.

Traveled up Nile to Wadi Halfa.

Took train for Khartoum.

Visited Khartoum, Khartoum North, Gedaref and Omdurman.

Took train to Kosti.

Took boat to Malakal. (At this point were joined by Dr. and Mrs. Smith returning to Nasir. What a joy! Now we felt safe.)

Arrived at Malakal. Met by Dr. Glenn Reed who took us to Doleib Hill.

Next morning returned to Malakal to take the mail truck for a nice long drive across the country—the three of us sitting in the seat with the driver.

After a ride of 134 miles across a desolate, almost uninhabited land we arrived at Nasir. Tired? Yes but the happiest trio in the Sudan at the moment. After this long, tiresome trip we had come to see the land that had been entrusted to our church for evangelization.

It is cheering to know that travel has been made more comfortable in later years, even air travel being available now (1952).

It is not possible in a short sketch to go into detail. Suffice it to say the commissioners visited every station then open; they visited more or less with every missionary then in the service.

Today we rejoice as we read the records; more stations have been opened, more schools established and that there are ten organized congregations with Sudanese pastors ministering to them in the South Sudan.

A lone Shulla of Doleib Hill

Perhaps one experience in each of the three sections will suffice to give some idea of the variety of people and type of work.

Since the education of girls in every field is of supeme importance we should like to share a beautiful experience with you. It was commencement time in the Girls' School in North Sudan.

Since English is taught in our schools part of the program was in English. The girls were very sweet in their pretty dresses. We sat rather amazed at their dignity and composure, and the fine way they carried through the program. The three visitors each had a part — a speech, presenting diplomas and awarding prizes. Such lovely educated girls are a promise of an even wider service in that comparatively new field.

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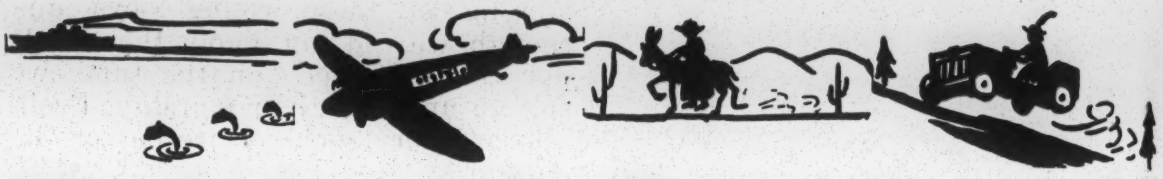
Far, far to the south we saw a rather primitive type of people. Our missionaries there had shown us every type of work. On a Sabbath we attended the morning service. There was a large school for boys, many of whom came from a neighboring area. The girls were few and the adults also rather few. We thrilled with the singing of these young boys and though we did not know the words nor could we keep on the tune, we felt an uplift in their worship. Probably in every such service passers-by stop in.

As we sat there worshiping and meditating, a man of immense size and with a long beard came to the side of the audience. For a considerable time he stood looking and listening, then he stalked clear across the congregation and sat down. His only costume was an immense sun hat that had been discarded by some western traveler and a string of beads around his neck. Not a ripple went across that congregation!

• • •

A precious memory is of a Sabbath service in Doleib Hill. We had deep joy in meeting with some of the leaders of the church. We had been there for some days learning stories of victories as well as disappointments in the new work. The church building was a simple structure; its furnishings generally just the mats on the floor. The congregation a really large group of quiet humble people. The whole atmosphere was reverent. There were men, women and children —even very small ones. The sermon held the attention of the listeners. We could not understand the words but we could understand that here in a community of non-Christian people were some who had found the way of life and had come to worship the living and true God.

We praise God that He gave our church the privilege of being pioneers in carrying the gospel into the dark Sudan and that the light is going on through the witness and service of young Christians today.



The Value of the Preservation of the Various Languages in Ethiopia

By MRS. RUTH LOBAUGH WALKER, on furlough from Ethiopia

The preservation of the languages and cultures of the peoples to whom missionaries have gone since the very beginning of the movement has been a task to which they have given themselves untiringly. From the days of the early pioneers down to the present day groups scattered over much of the face of the earth, the languages of the peoples to whom he will minister has been the first tool which each must learn to use.

In countries where there is a written language, the problem is no greater than the learning of the official language of the country, followed in some cases by the translation of the Bible into that language. But in other places there has never been an alphabet and the problem extends itself into the area of reducing the language to writing.

The Christian missionary in Ethiopia must deal with still another problem. It has been estimated that there are at least sixty different languages in this country and that the great majority of the people do not understand Amharic which is the official language.

It is perhaps because of the rise of nationalism in Ethiopia that language has become an object of social and political conflict. Founded upon conquest and migration any country shows a tendency for the conquering race to constitute itself the ruling class, while the conquered are relegated to servant status. This has been true in Ethiopia. Race has become a factor of social superiority, of moral and intellectual superiority and of political capacity.

The invasion of the Galla race into Ethiopia from points in Africa to the south of the country took place in the seventeenth century. These people spread out over the land and are to be found today in various sections of the country, each speaking a slightly different dialect of the Galla language. The Amhara supposedly came across the Red Sea from Arabia during the following century and at the beginning of the present century he had conquered all the various tribes and had set himself up as the ruler of all Ethiopia. While a few members of the various tribes have risen to places of responsibility in government circles, the Amhara dictates all policies regarding the internal affairs of the country.

The missionary, who must study the Amharic languages upon arrival in the country, is soon conscious of the fact that the tribal people will not be able to understand what he is saying when the time comes for him to take up his task of preaching and teaching and healing. He is frustrated at the very start of his missionary career by not being able to communicate with the people of his area. It is at this point that the various Mission agencies in Ethiopia have united in an effort to persuade the Government that a better policy to pursue would be that of the preservation of the various languages and cultures in Ethiopia while at the same time carrying on schools where

Silhouettes at top of this page were used as place cards at a party honoring Mrs. Walker, our Associate Editor, who plans to return to Ethiopia during this month. The pictures show modes of travel that she might "enjoy" before reaching her destination.

the Amharic language is taught to the younger generation.

Our own government is interested in the preservation of the languages and cultures of the primitive peoples who once lived within these United States. Mexico and countries of Central and South America welcome those who are willing to reduce their languages to writing. The first attempts to influence the thinking of the Ethiopian Government along this line have not met with success. A translation of the Bible into Galla has been suppressed and in some places of worship all copies of this Bible have been confiscated. The Bible Society is not allowed to sell the stock it has on hand. Portions of the Bible have been translated into other tribal languages; some have been printed but the sale or dissemination otherwise is forbidden. A diglot printing of the New Testament in Amharic and Galla is not permitted to be used even though it was found to be of great value in teaching Gallas the Amharic language.

The astonishing development of the government school system and of the mission schools as well have proved beyond any doubt the willingness and eagerness of the masses to take advantage of their educational opportunities. There is no reluctance on the part of the Galla or other tribal group to learn to read and write Amharic; in fact, as soon as a few words are learned they try them out on one another and the peak of their pride is to be asked to interpret into Amharic for someone. But the fact remains that a great majority of the present population of Ethiopia will not be able to learn this language, and to forbid the use of tribal languages in the preaching of the Gospel and in the ministry of healing as well as in social contacts robs many thousands of pagan and Moslem peoples of a chance to enter into the benefits of the Christian message.

THE DIVINE GIFT

(Tune: "Ancient of Days"; Alternate: "Charterhouse")

O God of Light, thy word, a lamp unfailing,
Shines through the darkness of our earthly way,
O'er fear and doubt, o'er black despair prevailing,
Guiding our steps to thine eternal day.

From days of old, through swiftly rolling ages,
Thou hast revealed thy will to mortal men,
Speaking to saints, to prophets, kings and sages,
Who wrote the message with immortal pen.

Undimmed by time, the word is still revealing
To sinful men thy justice and thy grace;
And questing hearts that long for peace and healing
See thy compassion in the Saviour's face.

To all the world the message thou art sending,
To every land, to every race and clan;
And myriad tongues, in one great anthem blending,
Acclaim with joy thy wondrous gift to man. AMEN.

—*Sarah E. Taylor*

Words copyright 1952 by the Hymn Society of America, for dedication observance of Revised Standard Version of the Bible

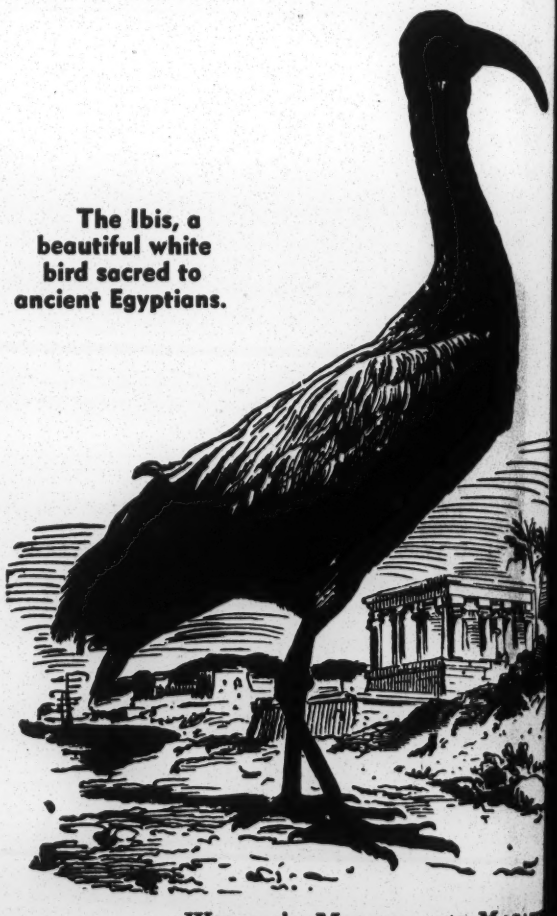
A Prince's Thank Offering

By MRS. JAMES W. POLLOCK, Tanta, Egypt (formerly in Luxor, of which she writes)

Do you know the name of the oldest missionary serving in Egypt? I'm sure the Juniors do because this missionary is not a person, but a houseboat, which for more than ninety years has sailed up and down the Nile River carrying the Gospel message. The first question the wife of one of our United Presbyterian pastors asked, when she and her husband visited Egypt a year ago, was about this boat and a highlight of her visit was seeing it and having her picture taken on it. In a land where each year hundreds of people come only to see the remains of its ancient civilization, these friends were a refreshing contrast because they came to see the hope of Egypt's present and future. The hope lies in a young Christian Church, in the growth of which, this veteran missionary houseboat, the *Ibis,* has played an important part. I hope that through the telling of its story it will come to seem more real to you.

In order to understand the need of Egypt for such a Gospel carrier, we must go back to the days of the boat's namesake. The original "Ibis" was a beautiful white bird, venerated by the Egyptians as a god thousands of years before the birth of Christ. Although it is extinct now, its likeness along with numerous other animal gods, is still found engraved and painted on temple walls and tombs. In some places Ibis monuments and mummies have been found, showing the honor that land's long-ago pagan worshippers gave this sacred bird.

In the centuries between the disappearing of this Ibis-god and the coming of our Ibis-boat, the land of Egypt came to know two great religions. It is a commonly accepted legend that some forty years after Mary, Joseph, and the baby Jesus fled to Egypt for safety, Peter and Mark founded the Church there. We know that by the end of the second century Christianity was becoming the outstanding religion of the country but the church soon drifted from the vital faith of the early apostles and grew spiritually weak. However, for its belief, this ancient Christian Church of Egypt suffered some of the most terrible persecutions and tortures known of from the Roman Empire. During the last thirteen centuries it suffered degrading oppression from Arab conquerors who wielded the sword of Islam. It is a marvel that even a remnant of that early church, the Coptic Church of today, exists. Today Egypt's state



The Ibis, a beautiful white bird sacred to ancient Egyptians.

religion is still Islam and fifteen-sixteenths of her twenty million people follow the dead prophet, Mohammed.

These three periods of Egypt's history are realistically represented a few blocks from our home in Luxor. First are the ruins of a temple which stood at its glory in the days when Luxor was a capital of ancient Egypt, about the time of Abraham until after the time of David. The Pharaohs of Moses and Joseph made colorful processions there to worship such gods as they knew and to celebrate pagan feast days. Part of it was converted into a church after the introduction of Christianity, and the remains of that are a few faintly distinguishable paintings of early saints on a plaster wall. And now above it all stands a Mohammedan mosque from whose minaret the call to prayer is chanted five times a day.

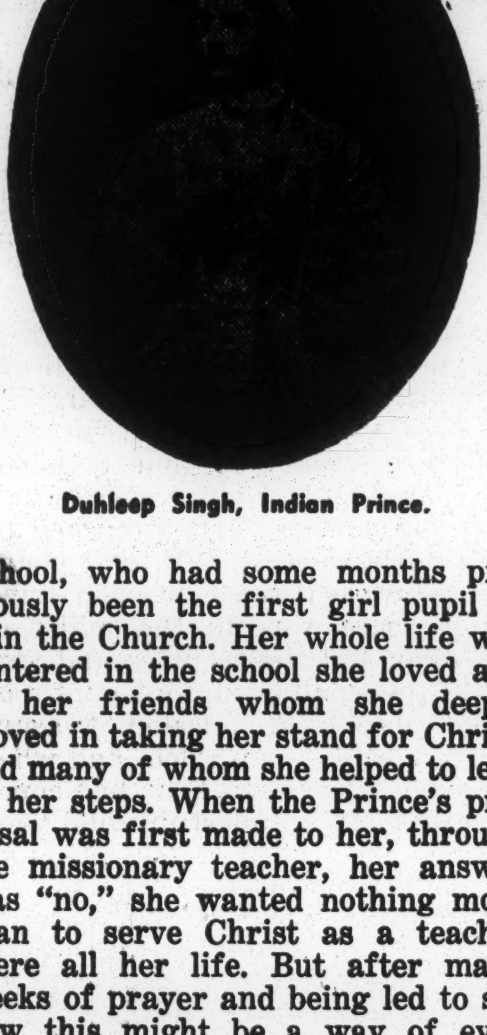
Across the river from this scene and facing our house is a tomb, dug deep into the side of a mountain, which remained sealed for 3500 years. When opened, less than thirty years ago, great worldly treasures and the mummy of a dead king were found. To a country with such a heritage, the *Ibis* witnesses to the glorious story of the open tomb and a risen King.

The *Ibis* itself has a history almost as varied as its country. It was built as a pleasure boat for those who had the leisure to spend their winter months on a Nile houseboat and enjoy the sport of sailboat racing. Then it became a working boat in 1860 when it was sold to three of our pioneer missionaries. In a letter to the Board in Philadelphia these men stated their need of such a boat to facilitate their work and their reasons for purchasing it. The immediate need was to reach the population of the river valley south of Cairo, a distance of some 600 miles with a village or more to each mile. Although the majority of the Copts lived in this part of the country, in less than ten of these villages did they number even a thousand; in many others it would be only a family, a group of families, or perhaps a hundred, who though Christian in name were superstitious and ignorant as their Mohammedan neighbors.

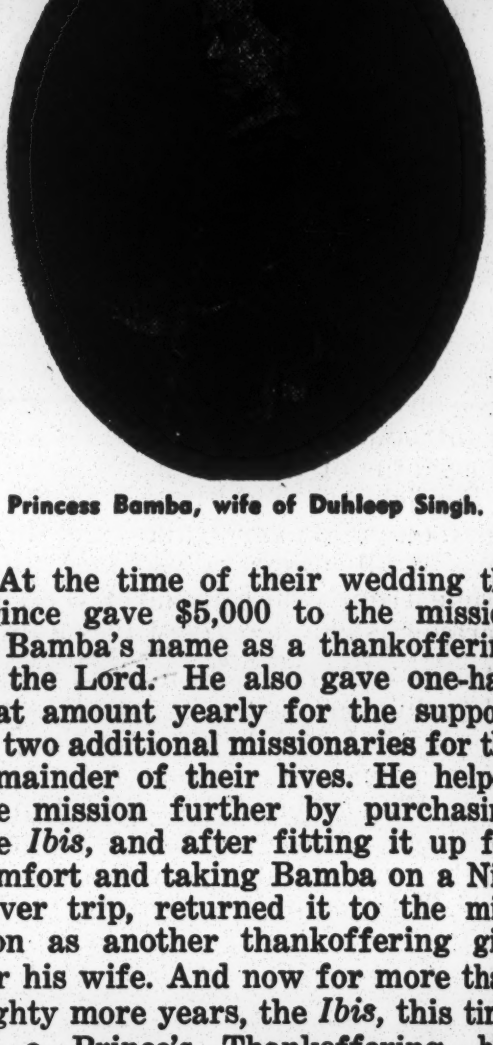
"An army of missionaries" would have been necessary to permanently settle such a field and since the Mission staff then consisted of four families and two single women, with no assurance from America of an increase in personnel, this idea of a travelling residence seemed wise. So for three years it was used whenever one of the men could be relieved from pressing duties in Cairo or Alexandria, or whenever sickness made it necessary for one to go on the boat for a change. Scriptures were sold, crowds were preached to, two schools were started, and young theologs were trained on such trips. But America was in the midst of Civil War and the troubles and support of the small group in Egypt took second place. The mission treasury became burdened with debt and when it seemed the darkest hour had come, God provided in a most unusual way.

An exiled Indian Prince lived in England at that time. He was a young man of wealth and position, second only in rank to the royal family and a particular favorite of Queen Victoria. But above all he was an earnest Christian. On a visit to Egypt once he showed a great interest in our work and became a frequent visitor to the mission homes and schools in Cairo. As his interest and friendship grew, he made a request which completely surprised the missionaries, though it was according to the p r o p e r oriental custom. He asked them to recommend to him a wife. He preferred an Easterner as himself but his own words were, "Rank and position in life are of no consequence to me. What I want is a truly Christian girl who loves the Lord Jesus in sincerity and truth."

The girl who exactly fitted this specification was Bamba, a fifteen year old pupil-teacher in the Ezbekia



Duhleep Singh, Indian Prince.



Princess Bamba, wife of Duhleep Singh.

School, who had some months previously been the first girl pupil to join the Church. Her whole life was centered in the school she loved and in her friends whom she deeply moved in taking her stand for Christ, and many of whom she helped to lead in her steps. When the Prince's proposal was first made to her, through the missionary teacher, her answer was "no," she wanted nothing more than to serve Christ as a teacher there all her life. But after many weeks of prayer and being led to see how this might be a way of even wider service, she consented to become a Princess.

Bamba lived simply in a single rented room with her Mother, an Abyssinian slave. She dressed in native garments which included the veil, and ate from a low table seated on the floor—without the use of silverware. In her new station in life she would be required to dress in Western style. She would be the mistress of a great house and entertain and be entertained. So a place was prepared in one of the homes for Bamba and her mother and the Mission wives had the joy of teaching and seeing Bamba quickly and gracefully learn the complicated customs of our civilization.

At the time of their wedding the Prince gave $5,000 to the mission in Bamba's name as a thankoffering to the Lord. He also gave one-half that amount yearly for the support of two additional missionaries for the remainder of their lives. He helped the mission further by purchasing the *Ibis*, and after fitting it up for comfort and taking Bamba on a Nile River trip, returned it to the mission as another thankoffering gift for his wife. And now for more than eighty more years, the *Ibis*, this time as a Prince's Thankoffering, has faithfully witnessed up and down the Nile valley to the love and saving grace of our Saviour.

The *Ibis* has seen many changes during these years. The two little schools started on its first trip are now Assiut College, probably the most well known of the mission institutions, and the Luxor Boys' School which is literally bursting its walls with 500 pupils. With few exceptions the ministry of the native church has come from these schools and young men from them have for years been serving in every phase of Egyptian national and mission life.

(*Continued in December Magazine*)

NEWS FROM AFAR

Egypt

MRS. W. J. SKELLIE, Editor, Assiut, Egypt

NEWS NOTES FROM LUXOR

The house-boat, *Ibis*, anchored under the high bank of the Nile near a small village on the east bank of the river about dusk. The sugar-cane was high in the fields, which afford hiding places for thieves so the captain sent three of the sailors armed with heavy staffs to hunt for the village of Ezbat en Nasara to give the people word that the Bible teacher and lady missionary would visit them on the morrow. The men also carried a lantern. As they were absent over an hour we became worried about them until we saw their light on the bank above us. One of the chief men of the place came with them. He was invited into the cabin living room and served candy while he arranged to meet us in the morning to guide us to the village.

True to his word he arrived the next morning about 8 a.m. We took our flannelgraph-board and bags of literature and a sailor with our friend to guide us and started up the high bank and along narrow paths beside the fields of eight-feet-high sugar cane along irrigation ditches lined with high eucalyptus trees and along the canals. We walked for about half an hour and finally came to the village in the midst of a grove of palm trees. This village is rather unique in that all the people are Christians, about 50 families.

Our guide took us into a small building made of mud bricks with two windows and a door which he said was their meeting-place and school. It seems that it was built by his father many years ago when an evangelist had visited them and preached occasionally. For a long time they had had no one to teach them until within the past year when our young colporteur was passing that way and asked if there were any Christians in that place. He found them very hungry for the Word of God and taught the children some hymns and Bible verses. They wanted more so he has been visiting them regularly ever since. Now they have a teacher for their children. This man gets his bed and board by staying with the parents of his pupils by turn. Everybody who has a child in school pays a small amount of money but this is not enough for the man to live on. So Samuel, the colporteur, gets the chief clerk of the sugar factory across the river some distance away to give five dollars a month and the Luxor Church Men's Christian Endeavor five dollars and now we have a flourishing little school where the Light of God's Word shines out brightly. About 25 or 30 children are learning the way of Jesus.

These children sang hymns to us for almost a half hour before we gave our message. The place was jammed with men at one end of the room and women and girls at the far end with their faces mostly concealed by their black wool sheet coverings. The Holy Spirit was present; many seemed touched by message.

Afterwards we greeted all and then were taken to the home of our guide, who also seems to be the head of this community, where we were served a delicious dinner of roasted pigeons, potatoes in tomato sauce and melukheeya (a cooked green somewhat like spinach). The tiny room was just big enough for the small table and four chairs. His brother and he were at the table with us—the lady of the house rarely eats with her guests. As we returned to the boat they gave us milk and sugar cane to take with us. May this Light be kept burning for Him.

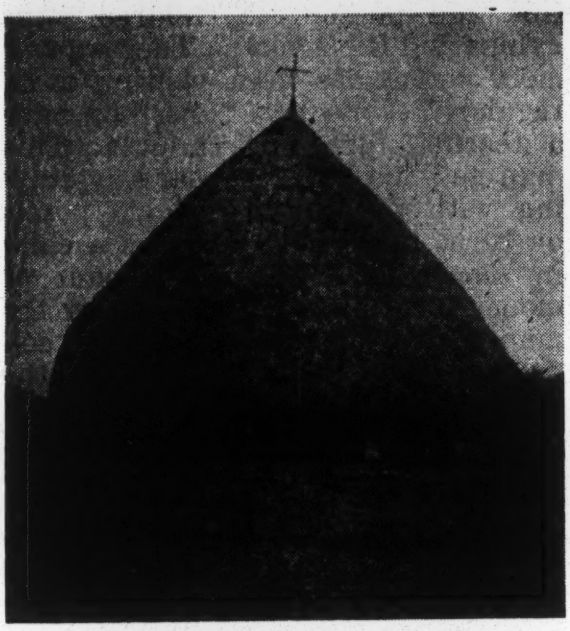
Esther Wilson

The South Sudan

MRS. A. Mac ROY, Editor, Nasir, Anglo-Egyptian Sudan

WANGLEL CLINIC

Wanglel has a new clinic. It is far from complete to a doctor's scientifically critical eye, but it is an impressive building to the Nuers. The Shrader Memorial clinic was started before we went home on furlough in 1950. All during our stay at home people came inquiring as to when the doctor would return. The two Nuer medical assistants carried on as well as they could with their limited training. Now the doctor has come back and the news has traveled far by word of mouth. It has been said many times that in our modern world the "art of conversation" has been lost. Not so in this land of illiteracy!



Memorial Church, built by Nuers of Wanglel, South Sudan.

We have been here for six months now, and even though it is the rainy season the census continues as high as during the dry season when travel is easier.

There is a great deal of sickness among the people. We have had reports from about 25 miles inland of a number of people being very ill, and many dying. We suspect it is typhoid fever, but we are not set up with the laboratory facilities to test for sure. Nor do we have any of the new wonder drug, Chloromycetin, with which to treat the disease. There have been several deaths among the clinic patients which we attribute to this disease. We have also had reports from further south on the Zeraf Island of severe cases of measles among the children, a number of them resulting in blindness. There has been some measles among the school boys, but not sèvere.

We have our satisfactions as well as discouragements in the work. Just yesterday a woman went back to her village after about six weeks at the clinic. When she was brought in she was more dead than alive, she had amoebic dysentery and pneumonia. She had given birth to a baby a week previously. With proper care and treatment the woman made a good recovery, and with a good formula the baby gained weight and is the cutest little plump boy! Marcia, one of our daughters, asked why our little brother, just a year old, isn't as cute as the little black babies!

The two Nuer clinic helpers are both good Christian men. One is an elder in the church. Every day presents opportunities to witness for Christ to Nuers who have not heard the good news before. We would ask you to remember us in prayer, that the Holy Spirit might touch the hearts of these people.

We are looking forward to the day when there is a complete, efficient clinic here at Wanglel. We are greatly in need of a nurse to help with the work. Both Mrs. McLaughlin and I are nurses and long to get into the work but with small children to care for and teaching school-age youngsters, it will be some years before either of us will be available for dependable service.

Mrs. Robert Gordon, Wanglel

Ethiopia

MRS. RUTH LOBAUGH WALKER, Editor, Addis Ababa, Ethiopia

GIDADA'S WIFE

What would you do if your husband were in prison? Many times Rev. Gidada Solan has been imprisoned for preaching the Gospel. During the Italian occupation, he was far away from home for over a year. In the meantime what did his wife do? She did just what she had always done. She tended the garden, chopped the wood, carried the water, ground the corn, cooked the food and cared for her children. When her husband is in prison in the nearby town, she prepares his food, ties it in a cloth and takes it to him herself or sends their son with it. She prays for his release, and I am sure she also prays for the officials who put him into prison. In a land where there is a great deal of infidelity, she is faithful to her husband.

This faithful woman was an uneducated pagan Galla girl when Rev. Gidada married her. In order to satisfy her and her parents that she was really married, he married her in the usual Galla manner and then brought her to the church on the Mission compound at Sayo and married her in the Christian way. For one of the songs to be sung at the wedding, Rev. Gidada chose: "I have found the pearl of great price!" As the years passed, we have felt that *Hada Rachel has been a pearl of great price for husband and family.

Several people have asked if some of Rev. Gidada's children are blind. How would they get such an idea? All of their children are normal and can see. The oldest girl, Rachel, stays at home and helps her mother. Like her mother she is faithful in attending the girls' weekly prayer meeting and takes her turn holding it in her home and serves the customary parched grain and coffee. She has had some education and takes her turn leading the prayer meeting. The second child, Solomon,

Gidada, his wife, and their youngest child, Elisha, born May, 1949. This photo was taken the day Elisha was baptized, July, 1949.

is about sixteen. After a number of years in the Mission school at Sayo, he has recently been attending the government school in Gorei and staying at the Mission there. Rev. Gidada plans to send Solomon to Addis Ababa where he will hear more Amharic spoken and where he will be away from what one might call the handicap of a blind father. Then there are Tayitu, Ephraim and two small boys.

Hada Rachel is a good pastor's wife. She is quiet, humble and faithful. Like Rev. Gidada she is hospitable. Seldom is their h o m e f r e e from guests. Someone comes from one of the churches to talk over problems with Rev. Gidada and must needs stay a day or two. A friend comes to talk over things of the Lord with him. Usually there are one or two in the home studying Braille or the Bible under Rev. Gidada whenever he is at home. Through the years this faithful pastor's wife has spent many days with her family, while her husband was away on evangelistic trips or on visits to the churches. She is not alone in being a humble, faithful pastor's wife, for each of the other ten ordained men has the same type of wife. We hope you will remember these pastors' wives in your prayers.

Isabel Blair

* Hada means mother.

The North Sudan

MRS. LEANDER FINLEY, Editor, Omdurman, The North Sudan

GLIMPSES BEHIND THE CORNSTALK WALLS

In Gedaref the majority of the houses are built with a round shape—each room built separately and each having a conical grass-thatched roof. Most of them are enclosed by a wall about five and one-half or six feet tall made of stalks of kaffir corn bound closely together. There are usually several of these thatched-roof rooms within one cornstalk wall.

Behind these walls I go day by day. I want to give you a little glimpse of some of the things these walls could tell us.

Here we are at the home of F—. She has a very plain home but it is neat and tidy and she is ready for her lesson. She is just beginning but she is making good progress for she is anxious to learn. She says to me, "I want you to teach me all the girls in Khartoum and Atbara get." She does not want to miss out on anything. She listens attentively to the Bible lesson. When the story is ended she gets up, saying to me, "Wait just a minute."

In a few minutes she comes in bearing a good-sized tray on which are two dishes, one containing a soft form of cottage cheese and the other what passes for omelet, and several pieces of bread.

"You must have breakfast with me"—and no amount of argument convinces her that I had my breakfast before I left home. So I make a pretense of eating a little in order not to offend her. I explain to her that now I have eaten in her home this is not to be a weekly occurrence for I come there for a lesson having already had my breakfast at home.

Now we go into an Ethiopian home. This particular home is very clean with white covers on all the beds and tables and a little four-year-old remonstrates with his younger brother about getting up on the cushioned chair with his shoes on. We have children from this home in our day school and Sabbath School. I hoped to interest the mother in learning to read so that she would have an opportunity to hear God's Word but no—she is too busy. Somewhere I have read that the "cares of this world choke the Word." It isn't just in America that happens!

Again I enter another door. When I am within the cornstalk wall I begin to wonder if I have arrived at the house that Jack built for there are openings into other yards and those into still others all enclosed behind the first wall which I entered. In the first house I find an untidy and dirty home with no attempt made at even a semblance of order. The room which I enter is nearly half taken up with a weaver's loom and a man (the father) is sitting at the loom weaving a bolt of cloth. He sits even with the ground while his feet with which he works the loom are in a sort of pit. The mother serves me a questionable glass of lemonade while I ruminate on the care which I take to boil my drinking water at home. But I am reminded that the Lord has preserved me these more than thirty years from any germ which I might have picked up while I was in His service and I can still trust Him when it means "whether therefore ye eat or drink . . . do all to the glory of God. Give none offence," etc. (I'll still drink boiled water at home).

An old woman offers to conduct me through the maze of openings in the walls as she wants me to visit her house as well. En route we come upon a bunch of women whom I have met before and I must needs visit them a while. One woman, Sitt H—, who seems more tidy and not so apathetic, tells she wants me to come to her house for she is hungry to hear the Word of God. She is a

Egyptian Copt but they have no church or services of any kind except on rare occasions when one of their priests comes for a few days. I promise her to come to her house. Surely when one is hungry for the Word of God and I have that Word and I know her language I can't do otherwise than give it to her.

And now we go on into another yard—also a Coptic family's. Here the members of the family sit on mats on the ground as they would at a mourning. The father had just been sent to prison for a month. His crime was principally contempt of court. This family asked me to read and pray with them which I did. I am impressed with how meager is their knowledge of the things of God.

After a long walk I go down a cornstalk alley about three and a half feet wide which leads me into another yard. This time I have another pupil with me to show me the way as this is my first visit to the home of A—

Here is a home, neat, tidy and clean with all kinds of handwork displayed on the bedspreads and table covers. With almost a sigh of satisfaction A— says to me, "We know how to crochet and do embroidery work and all that but we don't know how to read. For a long time we had heard that someone was coming to teach us. We waited and waited and no one came and then just the other day I was visiting with some neighbors and they said the teacher had been at their house. I just told them that if she came again they must bring her over here. And now you are here!" Another opening—not only in the darkness of illiteracy, but another opening for the entrance of God's Word.

On another morning I had been going down one of the little paths. As I pause to look back down the street to make sure I have my bearings, a man who has been sitting beside the cornstalk fence comes over to me saying, "Do you want A—'s house?" I do, though I am not lost as he supposes but he goes along with me saying, "I am Seed Ahmed's brother." I know Seed Ahmed for he is one of our school lads who has been very useful as my 'advance agent' on several occasions. In this home there are seven girls who come for lessons—most of them in the beginning class. What a buzzy time they do have! But after we have finished all the reading lessons they sit quietly listening intently as I give the Bible lesson and if I were in any doubt as to where I left off in the last story they could keep me up to date. I thank God for these opportunities and I pray that He may keep you faithful in your prayers for them.

And here on another day I find myself in the home of Sitt H— who wanted me to read to her the Word of God. If only you could see her as she sat on a low stool at my knee drinking in every word as I read to her and explained the story of Nicodemus—sometimes she even says it after me in order to try to retain it. I encourage her to attempt to learn to read so that she can read God's Word for herself. I don't know whether I'll succeed or not for she says, "Ya, Sitt, my brain is just closed." Her daughter does not help her much as she insists on sitting in on the lesson and growing more and more impatient at the extremely slow progress her mother makes. Finally I say to her, "Sitt H— it's just you and I and Jesus to learn this lesson. We're not going to pay any attention to anyone else." And she says, "Yes, ya Sitt, it is you and I and Jesus but my brain is just closed."

Before I leave this home I have promised to have a meeting "just for the women" (that means Coptic women of course) one day a week. And Sitt H— says, "and after the meeting let's have the little bread." She means that she wants me to have communion for them. I try to explain to her that that is not in my power but that I will teach her the Word of God.

(*Continued on Page* 176)

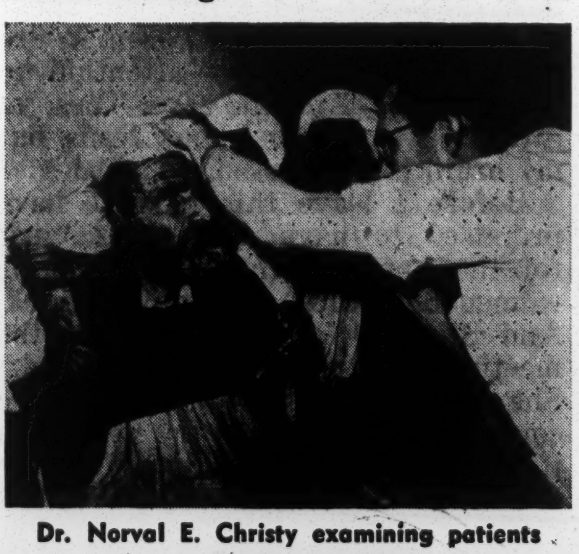
Pakistan and India

MRS. R. R. STEWART, Editor, Rawalpindi, Pakistan

TAXILA HOSPITAL

A few weeks ago our in-patient census was 60, today it is over 200, and in another two weeks we expect it to be nearly 300. These people come from as near as our own village of Taxila and from as far as Kabul in Afghanistan, which is 280 miles away, Quetta which is nearly 1,000, and now and then one from Karachi which is also nearly 1,000 miles away! Of course, most of them come from within a radius of 150 to 200 miles. They come by train, by bus, and on foot. Those who come from such places as Afghanistan, Swat and Gilget come from lands which are closed to the Gospel of our Lord Jesus Christ—lands where no missionary is permitted to enter. While they are here our aim is to see that they all hear the message of salvation. Our day's schedule is arranged so that this can be possible. Immediately following morning prayers for the Christian staff there is preaching by the male staff in the men's ward and by the Bible Woman in the women's ward.

When the preaching is finished Miss Lentz, Dr. Christy and Dr. Brown make rounds to see all the in-patients. This is the exciting time when bandages are removed from eyes and anxious relatives wait to see the miracle of restored sight.



Dr. Norval E. Christy examining patients in out-patient clinic.

The car given by Mr. Sam Fulton for work in Pakistan. Left to right: Mrs. Singha, head nurse of women's ward; Miss Bhago Mall, Bible Woman; Mr. Rahmat Ullah, hospital maintenance man, Taxila Hospital.

Following rounds surgery begins. These days the doctors with the help of Mrs. Christy and the Pakistani staff are doing from fifteen to thirty eye operations a day. Before long we expect that they will be doing up to forty some days. It sounds impossible, doesn't it? While rounds and surgery are going on Mr. McGuill does personal work among the men and our faithful Bible Woman does it among the women.

The out-patient clinic begins at one o'clock, but before the doctors arrive the Pakistani pastor and Mr. McGuill present the Gospel to the male patients while the Bible Woman presents it to the women. These days we see from fifty to over a hundred patients each afternoon. We distribute as much literature as possible hoping that some of it will be carried to villages and to countries where we are not permitted to go.

We wish you could see the joy on the faces of some of our patients who come in blind, or nearly blind, and who go away with their eye sight restored. It is a great thrill for us

(*Continued on Page* 173)

Editorials

To some readers articles on Christmas may seem premature in a November Magazine. But for the sake of program leaders who lean heavily on the Magazine for study materials, featuring Christmas now is a *must.* Otherwise, there would not be time for adequate program preparation. Of course we always hope that leaders will not permit articles to be read just as they are, but rather use them as "seed thoughts" to stimulate their own thinking and to be helpful in directing that thinking and in inspiring them to go deeply and prayerfully into the study of the topic assigned them.

November is Thanksgiving month! We would remember also this glorious American heritage. The author of the following bit of down-to-earth philosophy is unknown, but it has brought a smile and a vision of simple service to many thankful people.

OLD GENTLEMAN GAY'S THANKSGIVING DAY

Said Old Gentleman Gay, "On a Thanksgiving Day
If you want a good time, then give something away."
So he sent a fat turkey to Shoemaker Price
And the Shoemaker said, "What a big bird, How nice!
And since such a fine dinner's before me, I ought
To give Widow Lee the small chicken I bought."
"This fine chicken, Oh see, said the pleased Widow Lee,
And the kindness that sent it, how precious to me.
I would like to make someone as happy as I—
I'll give Washwoman Biddy my big pumpkin pie."
"And, oh sure," Biddy said, " 'Tis the queen of all pies
Just to look at its yellow face gladdens my eyes.
Now it's my turn, I think, and a sweet ginger cake
For motherless Finnigan children I'll bake."
Said the Finnigan children—Rose, Denny and Hugh—
"It smells sweet of spice, and we'll carry a slice
To little lame Jake, who has nothing that's nice."
"Oh thank you, and thank you," said little lame Jake,
"What a bootiful, bootiful, bootiful cake."
And oh, such a big slice, I will save all the crumbs
And will give them to each little sparrow that comes."
And the sparrows they twittered, as if they would say,
Like Old Gentleman Gay, "On a Thanksgiving day
If you want a good time, then give something away."

MEN AND MISSIONS

One emphasis during autumn is "Men and Missions Day."

We believe that Christian men are deeply interested in missions. Let those who think otherwise enter into a conversation about missions with men of their congregation.

We believe men are interested in missionary magazines. Two weeks ago a letter was sent to each U.P. minister requesting that he give bulletin or pulpit announcement about *The Women's Missionary Magazine* (along with emphasis on our other church publications) during October, Protestant Press Month. With the letter was a blank to be filled out by all who wished a display of sample copies. The response has gratifyingly exceeded our fondest anticipation! Filled-out blanks are still coming as the Magazine goes to press! We are deeply grateful for this manifest interest and cooperation of the ministers of our denomination.

Program Calendar-1953

THEME: *What Saith the Scripture?* (Romans 4:3)

JANUARY—AFRICA

The Inward Look: What saith Romans? (Book of the Month)*

The Just Live by Faith—Romans 1:16; 3:23-26; 5:1.

The Upward Look:

†Poem "The Inward, Upward, Outward Look."

Prayer Cycle—1st and 31st Days.

The Outward Look—to Africa:

1. On Safari to the Land and People.
2. Drum Beats in the March of Time.
3. Women of Yesterday and Today.
4. Many Forces Look Outward Toward Africa.

FEBRUARY—AFRICA

The Inward Look: What saith Corinthians?

Cleansing the Church—1 Cor. 2:1-5; 12:12-27; 15:1-11.

The Outward Look—to Africa:

1. Drum Calls for Teachers and Doctors.
2. Other Bridges Need Building.
3. Voices Raised for Self-rule.
4. How Can North America Help?

MARCH—THE SUDAN

The Inward Look: What saith Galatians?

Freedom in Christ—Galatians 5:1.

The Outward Look—to The Sudan:

1. The New Sudan.
2. The Bible in the Sudan.
3. The Ways of the Evangel.
4. The Church in the Sudan.

APRIL—ETHIOPIA

The Inward Look: What saith Ephesians?

Unity in Christ—Eph. 2:1-10; 3:16-19; 4:13.

The Outward Look—to Ethiopia:

1. A Land of Contrasts.
2. Bethel Evangelical Church.
3. The Bible in Ethiopia.
4. Light in Darkness.

MAY—EGYPT

The Inward Look: What saith Philippians?

Rejoicing in Jesus Christ—Philippians 1:21-30; 2:5-11.

The Outward Look—to the Evangelical Church in Egypt:

1. Heritage and Beginnings.
2. At Work Today.
3. Christianity's Growing Edge.
4. Personality Profiles.

JUNE—PAKISTAN-INDIA

The Inward Look: What saith Colossians and Philemon?

Headship of Christ — Col. 1:15-18; 3:1-15; Philemon 15-20.

The Outward Look—to Pakistan-India:

1. Punjabi Christians at Worship.
2. Pastor and Wife in Village and City.
3. Punjabi Church Women.
4. Events in a Typical Day.

*Each month the book listed will be the "Bible Book-of-the-Month.

JULY—CHILDREN AND YOUTH

The Inward Look: What saith Thessalonians?

Future Hope for the Advent of Christ—1 Thes. 4:13-18; 2 Thes. 3:1-5.

The Outward Look—to Children and Youth:

1. "Train Up a Child . . ."
2. Our "M.K.'s."
3. Children of our Mission Lands.
4. Our Teen-Age and Youth.

AUGUST—OUR W.G.M.S.

The Inward Look: What saith Timothy and Titus?

Character and Conduct of Christian Leaders—1 Tim. 2:1-8; 2 Tim. 1:1-7; 2:15; Titus 3:8.

The Outward Look—to Our W.G.M.S.:

1. Reflections of Yesterday.
2. Views of Today.
3. Vision of Tomorrow.

SEPTEMBER—"TO THE HILLS"

The Inward Look: What saith Hebrews?

"Better" Priesthood of Christ—Heb. 4:12-16; 10:19-25.

The Outward Look—to Mountain Missions:

1. "Beautiful for Situation."
2. ". . . . Him that Bringeth Good Tidings."
3. The People and Their Needs.
4. Other Homeland Ventures.

OCTOBER—THE INDIAN

The Inward Look: What saith James and Jude?

Practical Religion—James 1:22, 27; 2:26; Jude 3:24-25.

The Outward Look—to the Indian:

1. We Follow Our Indian Trails.
2. "The Birch Bark Talks."
3. The Roads "Away Ahead."
4. "Come, Ye Thankful People, Come."

NOVEMBER—THE NEGRO

The Inward Look: What saith Peter?

Suffering and Hope—1 Peter 4:14; 12-16; 2 Peter 1, 14-21.

The Outward Look—to the Negro:

1. "All God's Chillun."
2. "Lord, I Want to be a Christian."
3. "Climbing Jacob's Ladder."
4. "We Give Thee But Thine Own."

DECEMBER—CHRIST IN CHRISTMAS

The Inward Look: What saith John?

Fellowship in Love, Light, Life—1 John 1:1-3; 3:1-3; 5:13; 4:10; 2 John 5-8; 3 John 5-8.

The Outward Look—to Christ in Christmas:

1. "We Have Seen His Star."
2. "And Are Come to Worship."
3. "We Bring Gifts."

†The "Upward Look" will be on the "Program Calendar" each month.

PROGRAM FOR 1953

THEME: *What saith the Scripture?* (Romans 4:3)

A representative committee has given assistance in planning the year's missionary program on the theme, *"What saith the Scripture?"*

This theme is in keeping with denominational emphasis on "Search the Scriptures"—but stated in the form of a Biblical question, not only to add variety, but also to form a basis for "searching" month by month for living messages from the New Testament Epistles, each of which will also be our "Bible-Book-of-the-Month."

A beautiful poem entitled "The Inward, Upward, Outward Look" gives direction to every part of the Programs suggested. The poem was quoted by the leader of the Tuesday Morning Prayer Service in Calvin Hall several months ago. (Of course you know that all persons in the vicinity of Pittsburgh are invited to this weekly Prayer Service). Your editor asked her for a copy and received it, then began tracing it to its original source, with the resultant permission to use it in our *Program Calendar*. We believe God has graciously led in the selection of this poem, which runs like a golden thread through all of our 1953 program.

We shall quote here only a few of the significant lines of this 20-line poem, just to give you a foretaste of the *Program Calendar*, where it is given in its entirety.

"I'm glad I find within God's Book
The inward, upward, outward look."
"First He bids me look within . . ."
"And then He bids me look above . . ."
"When I have met Him thus in prayer,
He always makes me more aware
Of needs which I can surely meet . . ."

As you will note in the high-light brief of the *Program Calendar*, given on the page opposite this one, the words, *Inward Look, Upward Look, Outward Look* are used instead of the traditional *Worship Service, Prayer Cycle, Topics.*

The Inward Look: We listen to God speaking to us through his word.

The Upward Look: We speak to God through Prayer.

The Outward Look: We look outward to the world's needy.

For study we have before us a "Year of Specials." Challenging articles from missionaries, reviews, pictures, charts, maps, program suggestions, etc., will be featured each month in the *Women's Missionary Magazine*, all closely correlated with the topics in the *Program Calendar*. For two months the interdenominational study of "Africa" will be featured as "Specials" as a prelude to our own "Foreign Field Specials." The autumn plans for 1953 call for inspiration-and-information-crammed pages in the Magazine on our "Home Field Special" issues.

Surely, the year before us is rich in promise. The Magazine pledges itself to spare no effort to give you the best in fulfillment of that promise.

PROGRAM CALENDAR FOR 1953

The usual 32-page *Program Calendar* will be ready for distribution on November 1. Tan ripple-finish cover, printed in wine-red ink.

All of the material listed on the preceding page of the Magazine is included in the Calendar—and much more. The Calendar is "abounding" in appropriate line drawings and silhouettes. Each program page features a poem-quotation, appropriate to the program emphasis and Bible-Book featured each month.

On the pages for each month you will find space for writing in the specific date, place of meeting, names of program leaders and hostesses.

More pages than formerly have been allowed in the front for writing in names of officers, committees and membership roll.

Order now from Mrs. Ralph H. Arnold, 510 S. Trenton Ave., Pittsburgh 21, Pa. The price remains at 10¢ each, plus postage. (See convenient order blank on page 170.) To meet the increased cost for printing and yet not increase the cost of *Program Calendar* to you, we earnestly request that you send sufficient postage to cover the mailing costs. As you know, postage rates have increased also. Please send remittance with all orders and not ask Treasurer to "bill you," because of limited staff for bookkeeping purposes. We do not believe that groups can duplicate the low cost of these attractive *Program Calendars* in making their own or in having them printed especially for members of the group.

TRIBUTE TO MRS. JEANNETTE C. ALTER

The Women's Board desires to pay tribute to the memory of one of its earliest and most valued home missionaries, Mrs. Jeannette C. Alter, who died in her home in Berkeley, California, on May 11, 1952, at the age of ninety-one years. Appropriately she went home on Mother's Day for she was indeed "a mother in Israel."

Mrs. Alter, in her long life was connected with almost every phase of our home mission work. After graduating from college she decided to become a home missionary. Her first work was as a teacher among the Indians on the Omaha Indian Reservation where she remained until she met and married the Rev. Joseph Alter. After their marriage they went to Colfax, Washington, where Mr. Alter became pastor of our church there. Later when the Women's Board had trouble securing a worker for the Warm Springs Indian Mission they appealed to the Alters who agreed to take up that work. That was in 1890 and was the beginning of Mrs. Alter's long connection with the work of the WGMS. They remained at Warm Springs for five years until forced to leave in search of a school for their children. Not long after leaving, the Rev. Alter became ill and died leaving Mrs. Alter with four children to rear alone. How well she succeeded is shown by the fact that two of her sons became missionaries in India, another became a well-known astronomer and her daughter has been connected with the University of California for many years.

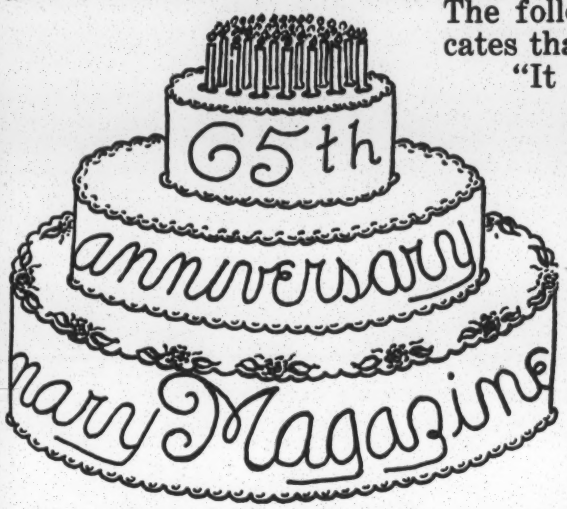
Mrs. Alter's next work for the Board was as Field Secretary and for many years she traveled far and wide promoting the work of the WGMS. This work was interrupted at intervals as she was assigned to some special service, the most outstanding service being at Ezel, Ky. When the Women's Board decided to open work there in 1924 Mrs. Alter was sent to start the church work, thus she became the first missionary worker there. Devotedly did she labor and well did she build a church that has endured and that reveres her memory until this day. That the teachings of the Bible might continue to be ingrained in the hearts of the school children she founded the Jeannette C. Alter Bible Reading Award. It is given each year at commencement time to the winner in the Bible Reading Contest, thus her influence is continued in the work she dearly loved.

Her name was almost synonymous with that of Ezel in the early history of the work there. She longed to return for another visit; even when nearing ninety she sent word that she might fly back for Commencement. This was a dream not to be realized. Her work was finished and her Lord called her home to the reward she so richly deserved.

Mrs. Edgar B. Murdock

ASKING AND RECEIVING

An earnest, prayerful subscriber to the *Women's Missionary Magazine* read page 38 of the September issue. She felt a call to do something about the need for an addressograph to be used in mailing out Magazines. The following quotation from a letter indicates that she did do something about it:



"It has been my custom for years as I read missionary news to do something right away in regard to the various requests made in so far as I can. Sometimes it is for prayer and one can always stop to pray; if for some specific material thing sometimes one can help a bit, so when I read of the need of an addressograph, I thought that while it is but a 'drop in the bucket' it doesn't excuse me from sending this little bit with a prayer that others more able may add bits until the full amount necessary is received."

The gift is truly appreciated. The Magazine Staff thanks the giver. The gift has been placed by the Treasurer in a "Special Addressograph Fund."

WOMEN'S BOARD ELECTS NEW MEMBER FROM CHARTIERS

The Board of Directors of the Women's General Missionary Society takes pleasure in announcing the election of Mrs. R. B. McNary, president of Chartiers Presbyterial, to its membership. No assignment to a particular department has yet been given to her.

Mrs. McNary, whose home is near Canonsburg, Pennsylvania, has been a member of the Mt. Prospect church at Eighty Four, Pennsylvania, for the past thirty-four years. She has been constantly active in the work of this church, where her husband is an elder. For many years she taught in the Sabbath School and has served five years as superintendent of the Children's Division and seven years as general superintendent. At the present time she is the assistant teacher of the women's Bible class, and the pianist. In addition, she carries the duties of financial secretary of the church.

The new Board member has also contributed her services to United Presbyterian women's work. For five years she has been an officer in Chartiers Presbyterial, of which she is now president. When that presbyterial was hostess to the WGMS Convention in Washington, Pennsylvania, in 1951, Mrs. McNary served on the Local Committee as music chairman. In the Women's missionary society of her home church she holds the offices of treasurer and Thank Offering secretary.

Mrs. McNary has two daughters, Doris, who is married to John L. Stewart, and Marian, now Mrs. William E. Chalfant. Both girls are graduates of Westminster College in music, and taught music in public schools before marriage. Both are actively interested in the work of the churches to which they now belong—the Second church, Wilkinsburg, and the Pigeon Creek church, respectively.

Edith L. McBane, Recording Secretary of Board

A PAGE OF ORDER BLANKS FOR YOUR CONVENIENCE

The Women's Missionary Magazine is responsible for two publications: the Magazine itself, a 64-page journal containing articles of timely and permanent value in the realms of personal and world evangelism; the *Program Calendar*, a 32-page pocket-size booklet filled full of the Program outlines and data for 1953. (See description, pages 166, 167.)

ORDER BLANK FOR SUBSCRIPTIONS TO THE MAGAZINE

LET MAGAZINE SUBSCRIPTIONS SOLVE YOUR GIFT PROBLEMS!

To Mrs. Ralph H. Arnold, Treasurer
510 S. Trenton Avenue
Pittsburgh 21, Pa.

Please accept the following "gift subscriptions" to
THE WOMEN'S MISSIONARY MAGAZINE

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ORDER BLANK FOR 1953 PROGRAM CALENDARS

(Please send check or money order for Program Calendars when placing order; also include sufficient postage for mailing Program Calendars to you.)

To Mrs. Ralph H. Arnold
510 S. Trenton, Pittsburgh 21, Pa.

I enclose ..... for which please send to me .....
copies of the 1953 PROGRAM CALENDAR at 10¢ each, plus .....,
my estimate of the postage needed to mail them to me.

These Program Calendars are to be used in the .....
..... Society of the ..... congregation.

Signed .....
Address .....

ATTENTION — ALL TREASURERS — NEW FORMS

Mrs. H. Ray Shear, General Treasurer

The *Blue Sheet* is a *Report Blank* for use at the end of the year by Society Treasurers to Presbyterial Treasurers.

The *Yellow Sheet* is a *Society Remittance Form* for use by the Society Treasurer each time during the year that she remits to her Presbyterial Treasurer, exactly as she has been doing the past months on forms supplied by the Presbyterial Treasurer. This yellow form always includes Thank Offering, if any, and on the two extra lines under "General Thank Offering" should be shown the number of Memorial Gifts, Life Directorships, Life Members, and Memberships in Memoriam. The totals of all the items on the *yellow* remittance sheets sent to Presbyterial Treasurer during the year by Society Treasurers should equal the amounts on the *Blue Annual Report,* which is made out at the end of the year.

The *Pink Sheet* is used as a supplement to the yellow remittance form, and is to be used only when the yellow remittance form contains Life Memberships, etc. The *Pink Sheet* is never sent alone.

The sole purpose of the Pink Sheet is to give full, correct information for use in the General Office in Pittsburgh in writing certificates. Preparing over 2,200 of these certificates is a tremendous task, even when all the information is correct. It takes about three months, and then the corrections and omissions may keep up for six years. This should not be. When this new system becomes established everyone will see the improvement. This is the way it works:

The Blue, Yellow, and Pink Sheets are used *only* by the Societies. The Presbyterial sends them to Society Treasurers in sufficient quantity that they have enough Yellow and Pink forms to use throughout the year, allowing them to keep copies for their own records. The Blue Report should be sent when the other report blanks for facts other than contributions are sent, toward the end of the year.

The Society Treasurer sends the yellow remittance sheet quarterly or thereabout, keeping a copy for her record. If Thank Offering items are included, they should be itemized on the Pink Form, and two copies of it attached to the Yellow Remittance sent to the Presbyterial Treasurer, again the Society Treasurer keeping one copy of the pink sheet for her record. The Presbyterial Treasurer keeps one of the pink forms and sends the other to the General Treasurer with her remittance. This system gives the General Treasurer's Office a first-hand copy of the names, and also helps to catch any discrepancy between the number of names and the amount of money necessary. Incidentally, it saves all the former work of the Presbyterial Treasurer in copying the names of life members, etc., and the additional chance for error this involves.

It is squarely up to the Society Treasurer and Thank Offering Secretary to see that the list of names is complete, spelled correctly, and that they are typed or printed legibly; and that the amount of money agrees with the number of memberships.

The Presbyterial Treasurer never fills out these colored sheets any more than she fills out regular report blanks intended for society use.

The changes in procedure the past year and this year have been considerable. Consequently, this year is more or less a year of experimentation—"trial and error" perhaps. Things could not work perfectly this year because you received information late. We value your suggestions, and hope that you will bear with us until the best method is found. We are sure you will be pleased with the final result.

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary,
9 Pocono Drive, Pittsburgh 20, Pa.

NOVEMBER, THANKSGIVING MONTH

In November, the harvest month of the year, Thanksgiving Day is set apart by the President for all people of the United States to unite in prayer, praise and thanksgiving to God for His blessings to them during the year.

How fitting it is for the Women, Teen Age and Juniors to have their hearts in tune with God during this month of November, in connection with the Annual Thank Offerings of love and gratitude to God. The WGMS Thank Offering from its very beginning in 1888 has been an expression of the outpouring of love in the hearts of all for God. It is a beautiful custom of our church. Each autumn we look forward with joy to this opportunity of presenting again our gifts of grateful thanks to Him.

Furthermore we rejoice over the far-reaching purpose of the Thank Offering which is truly world wide in scope. Each year our prayers and love gifts have been the means of extending God's Kingdom not only at home but unto the uttermost parts of the earth.

At this 1952 Thank Offering season may we once again be truly inspired to thankful giving by presenting our Thank Offerings from a loving, grateful and unselfish heart, keeping uppermost in our thoughts that Our Love Gift is for the sole purpose of furthering God's Kingdom.

BIBLE CALLS TO THANKSGIVING

Responsive Service

O give thanks unto the Lord; call upon his name; make known his deeds among the people.

Sing unto him, sing psalms unto him, talk ye of all his wondrous works.

"For all that God in mercy sends;
For health and strength, for home and friends,
We thank Thee, Lord."

Remember his marvelous works that he hath done, his wonders and the judgments of his mouth.

Praise ye the Lord. O give thanks unto the Lord, for he is good: for his mercy endureth forever.

Every good and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

What shall I render unto the Lord for all his benefits toward me?

I will offer to thee the sacrifice of thanksgiving and will call upon the name of the Lord.

As therefore ye received Christ Jesus the Lord, so walk in him, rooted and builded up in him, and established in your faith, even as ye were taught, abounding in thanksgiving.

PRAYER BEST PREPARATION

In preparation for the Thank Offering Ingathering let us undergird the service with fervent prayer. Pray as individuals, as societies, as prayer groups that the Thank Offering will be bountifully blessed.

Pray:

For the true spirit of thankfulness.
For a genuine expression of gratitude to God in our Thank Offerings.
For the wholehearted desire of all Women, Teen Age and Juniors in our church to have a part in the Thank Offering.
For an increase in the Thank Offering this year.
For God's richest blessing upon every gift and giver.

ATTENTION *SOCIETY* T.O. SECRETARIES

All Thank Offering money and the Society Thank Offering Information Form, (which form is filled out in cooperation with your Society Treasurer as to the amount of your Thank Offering and the names of those receiving certificates) must reach your Presbyterial Treasurer no later than the 15th day of November.

ATTENTION *PRESBYTERIAL* T.O. SECRETARIES

All Thank Offering money, in dollars only, and the original Society Thank Offering Information Forms must reach the office of the WGMS Treasurer no later than December first.

SENIOR LIFE MEMBERS (1952 T. O.)

$25.00 Each

22. Mrs. R. J. Kneidle, Odessa, Texas. By her daughter, Mrs. Ritchey Stewart.

23. Mrs. Anna L. McConnelee, Shedd, Oregon. By her parents, Mr. and Mrs. Charles McKee.

24. Mrs. Val Threlkeld, Dayton, Ohio. By Linda Threlkeld.

25. Miss Gertrude Mahoney, Brooklyn, N. Y. By the Members of Westminster U. P. Society.

26. Mrs. Grace Soeder, Detroit, Mich. By friends in Calvin U. P. Church.

27. Mrs. Goldie B. Sillman, Latrobe, Pa. By Members of the W. M. S.

28. Mrs. Emma McCormack, San Francisco, Calif. By members of Sutherland Missionary Society of the Ingleside Church.

29. Mrs. Carrie Pollock, Eskridge, Kansas. By members of the W. M. S.

30. Mrs. Gertrude Brownrigg. By her son, J. R. Veldboom, San Diego, Calif.

31. Mrs. Florence Bolton, Toledo, Ohio. By friends.

32. Miss Blanche Mack, Toledo, Ohio. By friends.

33. Mrs. Margaret C. Torrence, Clinton, Pa. By members of the Hanover W.M.S.

34. Mrs. Clara Fisher, Portersville, Pa. By her two daughters, Mrs. Mary Glenn and Mrs. Eldora McClymonds.

35. Mrs. John Swanson, Clay Center, Kansas. By friends in the W.M.S. of the Four-Mile U. P. Church.

36. Mrs. Minnie Raum, Reinbeck, Iowa. By two friends.

37. Mrs. Albert Weedmark, Detroit, Mich. By a friend.

38. Mrs. James R. Lee, Bellerose, N. Y. By friends in the Women's League for Service of the House of Hope.

NEWS FROM AFAR — PAKISTAN - INDIA

(*Continued from Page* 164)

We wish we could say that as many go away with the light of salvation in their souls, but we can't. We can only pray that the seed which has been planted in their hearts will bear fruit.

Our work is not confined to the hospital alone. With the help of some of our Christian staff we have started a Sunday School in a government ordnance factory near by. Each Sunday afternoon we take four of our Sunday School children from here and others of the staff to help with the classes. Usually there are 20 to 30 in the men's class perhaps six to eight in the women's, and a few in the children's class. We have the children's class out in the open where it attracts a number of non-Christian children who listen from what they consider a safe distance. We hope that gradually they will have courage and interest enough to join us each Sunday.

In another part of that factory area the Bible Woman and I have started a literacy class for Christian women. We are using the Laubach method and are quite encouraged with the results. We found a young mother (a product of our Girls' School in Hajipura) who carries on the class daily while we go once a week to give a Bible lesson and to hear them recite and to check their progress.

This work outside the hospital is made possible by the gift of a splendid Chevrolet Carryall from Mr. Sam Fulton for which we are grateful.

We praise God for the many opportunities we have both in the hospital and in the surrounding area to witness to our Lord Jesus Christ both through the ministry of healing and the ministry of the Word.

Mrs. H. J. McGuill

Prayer Groups

MRS. WALTER C. BRETHAUER, Secretary,
511 Wabana St., Pittsburgh 14, Pa.

"For sympathy when sad or gay,
For faith assuring when we pray,
We thank Thee, Lord."

OUR PRAYER CYCLE

The Women's General Missionary Society was born at a prayer meeting in 1883. Prayer has supported and empowered our missionary effort through the sixty-nine years of its existence.

It was in 1915 that the *Prayer Cycle* was introduced. This little book, which presents the prayer needs of our mission fields and of the church, the nation and the world, has served as a prayer guide to an increasing number of our women. It is used in private and in family devotional periods, as well as in missionary society meetings and prayer groups. Who can measure the power that has been released through these prayers? Who can tell what might be accomplished if all who have *Prayer Cycles* would use them faithfully? (22,000 copies of the *Prayer Cycle* were sent out by the Literature office in 1952.) Let us not only possess a *Prayer Cycle,* but let us use it.

The use of the *Prayer Cycle* in the missionary society meeting can be a time of rich blessing to our work and to the society. You may wish to use for your prayer subjects the days in the *Prayer Cycle* as given in the *Program Calendar*. If you are not following the *Program Calendar* topics closely, you may wish to choose the field or fields of mission work which are related to the topic of the meeting.

There are several ways in which the *Prayer Cycle* may be used in a prayer period. One of the most effective ways requires some preparation on the part of the society's Prayer Group secretary prior to the meeting. She prepares slips, each with the name of the field, the locality, the institutions or type of work and the names of the missionaries serving there. These slips are distributed among the members of the society on the Sabbath preceding the missionary meeting. This allows time for thought concerning the prayer. It gives time for research in the *Women's Missionary Magazine* concerning the work or workers who are to be remembered in prayer. Such a plan leads to a more intelligent and meaningful prayer. If this plan is used, prayers may also be offered by any who did not receive a prayer assignment. An invitation to all to participate in the prayers should always be given by the Prayer Group secretary. As we bring our prayers to God, let us remember to give thanks and praise for the blessings which He constantly bestows upon our work.

NEW LITERATURE

A new booklet, *A Technique for the Quiet Hour,* by the late W. E. McCulloch, D.D., has been added to the literature of the Prayer Group Department. Under the headings "Relax, Concentrate, Receive, Listen, Visualize, Read, Meditate, Commune," the author ably presents the way or the technique for making the personal devotional period a rich spiritual experience. You may secure a copy by writing to the Literature Department, 904 Publication Building, Pittsburgh 22, Pa. The price is one cent a copy.

* * *

"Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death,
He enters heaven with prayer."

James Montgomery: *"What Is Prayer?"*

The Teens

MRS. JOHN H. GERSTNER, JR.
Hillsview, Ligonier, Pa.

"For home—the word of all most dear—
Behind whose walls we have no fear,
We thank Thee, Lord."

PROGRAM SUGGESTIONS FOR DECEMBER

TOPIC: *Back to Bethlehem*

DEVOTIONS

Scripture Reading. Luke 2:1-20. Read in unison, or work up a speech choir using this Scripture as the number.

Devotional Thought. When the angel of the Lord announced the birth of the Lord to the shepherds, he was speaking no doubt to the very old, the middle aged, and the *young*. In almost every artist's conception of the Adoration of the Shepherds you will notice among the worshipers a teen-ager. Defregger for example has a boy in his early teens and by his side his sister. This German artist knew his subject matter, for he was born in the Tyrolean Alps, and until he was fifteen years of age he took care of his father's flocks. There is a place for you by the manger in Bethlehem. Are you in your place?

MISSION STUDY

Christmas was literally in the air in Zurich, Switzerland. During our stay there my best calendar was the bakery across the street. All cookies and cakes were seasonal. You could buy certain delicacies only during the pre-Easter season. Now before Christmas you could see and smell the springele and pfeffernuesse. On December 5 there was a big "Samichlaus" parade. This gentleman wearing a red mask and flowing beard and dressed in a fur-trimmed crimson robe carried his sack and his staff through the streets. In the sack were goodies for the good. The staff was a symbol of what happened to the Swiss children who had not behaved during the year.

About this time one evening when my husband returned from the university, where he was taking graduate work, he said, "Let *us* now go unto Bethlehem." He meant it, and the wheels were set in motion. In a week we had all permits except one from Bulgaria, which we were to pick up in Vienna. Our Christmas present to each other was a 1939 Opel, a German car, built to endure and we started on our journey. When in Vienna we realized we would not receive our Bulgarian permit in time we turned north instead, and spent a delightful Christmas in Germany, Denmark, Norway, Sweden, Holland, Belgium and Luxemburg.

Some of the interesting customs we observed which are not so well known to us here were these: In Vienna and many places in Germany homes celebrate the pre-Christmas season more than we. Each home has hanging from the central chandelier or light a wreath. Set in these wreaths are four large candles. On the four Sabbaths before Christmas, the family gathers together and sings lovely Christmas carols and lights a candle, until finally the Sabbath before Christmas all the candles are lighted. Children the night before Christmas leave the door slightly ajar so that the Christ Child may come in. Our hostess, a pastor's wife, told us she was sorry they had the legend of the Christ Child, because it was extremely difficult to explain in the post-war years a presentless Christmas to a child. Could not Jesus who had everything leave just one small toy by his tree?

Norwegians remember in a special way how animals too, were present at the birth of the Saviour. Cattle are given extra fodder. Wherever we drove we would notice outside each farm house a sheaf of grain on a stick. At first we thought these were scarecrows, but this is the Birds'

Christmas Tree. They must have a Christmas treat too.

Driving into Norway through the black night on New Year's Eve we had the wonderful experience of being lighted on our way from every

home by a large star. No home was dark, and each window had a star. As we followed this light we arrived in a small town in time to join with the worshippers in a special Communion Service. His star had led us where it should from Bethlehem to Calvary.

One of the most poignant of the Madonnas is Badenhausen's. In this artist's conception of the Madonna you see Mary with her child in the foreground. Over her head are dark clouds and etched against them are three crosses. His message is of the baby who was "born to die." Because of Calvary we can sing with exultation, "Christ, the *Saviour* is born!"

Suggested Assignments: Have each member bring a favorite Christmas picture, and give reasons briefly for the choice.

THE TEEN TATTLER

Many of you have been blessed by summer conferences. Those who did not go this year, why not plan now for next summer?

We hope at Camp Fairfield, Ligonier, Pa., next summer during Women's Week to have a special Teen Day, featuring Edith Williams, our special object. Sponsors in this area, it isn't too soon to think of soliciting cars and publicizing in your local groups. Details will be given later.

A letter from Peggy Hall of Youngstown regarding National Convention states: "I was a counselor to seventeen young people . . . Many of these young people were active members of a missionary group. The Missions Committee which some of them attended meant much to them . . . Temperance education was furthered greatly on the youth level by the presence and efforts of Rev. Ross McLennan . . . Many asked that he speak to their college or high school groups."

We welcome another new society, Mt. Perry Ohio Teen Age, and its sponsor, Mrs. John Schofield.

NORTH SUDAN

(*Continued from Page* 163)

It is getting late when I enter behind my own cornstalk wall — for while my house does not have a thatched grass roof I do have a cornstalk wall around my yard—and I must get my own dinner because my boy doesn't know how to cook yet. But look what I find! Some kind friend has sent me some of the nicest, cleanest kisra (native bread baked like thin pancakes) and a kettle of stew—so here is my dinner all ready, without having to wait to cook anything. I know it is Malka who has done this kind deed and I thank God for His faithfulness at all times and for the many openings which He has already made in those corn stalk walls.

You too may enter these walls by way of the Throne of Grace. Please do not neglect your part. *Una Coi*

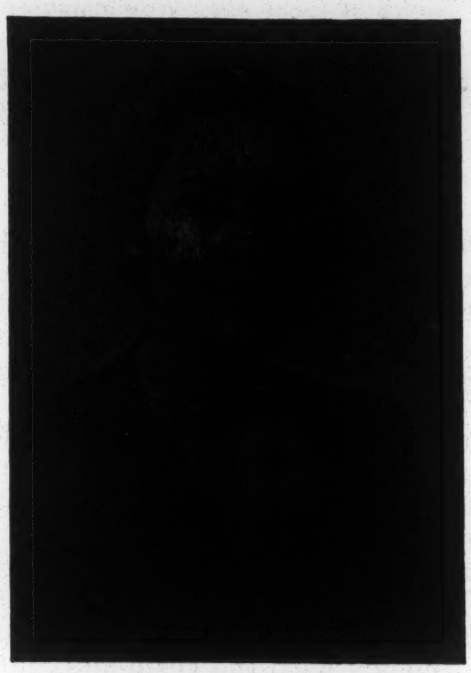
The Juniors

MRS. CHARLES W. FULTON, Secretary,
455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

"For song of birds, for hum of bees,
For the refreshing summer breeze,
We thank Thee, Lord."

A CHRISTMAS GIFT FOR MISS MARY EWING

This year as a Christmas Gift for our very own missionary, Miss Mary Ewing, the Juniors are sending a copy of the newest translation of the Bible, the *Standard Revised Version.* As many as possible of the Juniors, Junior superintendents and leaders, and Presbyterial Junior secretaries are asked to send Miss Ewing a Christmas card. Thus she will receive a gift from all of the Juniors and cards from the Juniors, leaders, and secretaries from all over the United States. Consult your postmaster to make sure you have put enough postage on the card. Address to:



Miss Mary V. Ewing

Miss Mary V. Ewing, R.N., c/o American Mission,
Doleib Hill, via Malakal, Anglo-Egyptian Sudan, Africa

EXCERPTS FROM A LETTER FROM MISS WILLA RAMSEY AVALON GIRLS' SCHOOL, PATHANKOT, INDIA

"I think we never use the sound projector that the Juniors gave to Avalon Girls' School but what I think of all the Juniors of our Church and feel very thankful for it. It has given very good service. We get educational films about every month. I would get more but we can't afford them oftener, especially the Reverend Fergers' religious films. The projector has surely given a lot of pleasure as well as educational help."

Avalon Girls' School, Pathankot, India.

Mountain and Presbyterial Missions

MRS. EDGAR B. MURDOCH, Secretary,
4 Wilmont Ave., Washington, Pa.

"For hill and plain, for stream and wood,
For the great ocean's mighty flood,
We thank Thee, Lord."

Miss Esther Jones who for the past three years, has been the missionary supplied by the Women's Board, working in Colorado Springs in Colorado Presbytery, has about completed her work in that place. She has been working in connection with our United Presbyterian church there, the Rev. Arne V. Magnuson, pastor. Several new additions have grown up about the city where the families of soldiers and industrial workers live. It is a changing population but the people need the ministrations of the church and our church, being nearest, responded to the need. Miss Jones made a thorough survey of these sections, making friends with the residents and inviting them to our church, or any other of their choice. Usually there would be responses after her visits and a number united with the church.

She has done splendid work there but has now covered the territory and is ready for other work. She will remain in Colorado Springs until the end of the year. The first of January she will be transferred to Chicago to take up her new work. There she will work in connection with several churches rather than only one as she has been doing. These churches are Burbank Manor, Chatham, Evanston and La Grange. They are under the American Board but Miss Jones remains our own missionary, under the Women's Board and we ask your continued prayers for as she takes up her new work.

BURGETTSTOWN, PA.

Our attendance for this month has been low, but the extremely hot weather and some adverse propaganda tend to keep children from coming. Some are forbidden to play with other children if they go to the mission and yet they are encouraged to go into saloons and gambling places. How we need your prayers, as we teach them the truth, that they will have courage to face the multitude.

We have grieved to hear that one of the boys who comes occasionally to our meetings stole his father's pay and treated his boy friends. This is the result of another broken home where the children are not taught right from wrong. The story of his home life is very sad and I ask the prayers of all who read this letter for this boy and his home.

Mrs. R. G. Russell

HOPE CHAPEL, JERSEY CITY, NEW JERSEY

Since I last wrote for the *Missionary Magazine,* I have finished the work at our Park Church in Brooklyn. I came to our Hope Chapel Church in Jersey City the first Saturday in September.

My work is the same here as it has been in the other ten churches I have served these past four years and the need for prayer is just as great as before. We covet your prayers for those who have told us that they do not have a home church and seem interested in coming to the services so that they may come to know our Saviour as their Saviour too.

Jean Dick

Negro Missions

MRS. G. VIRGIL HUTCHISON, Secretary, Imperial, Pa.

"For comfort in the time of need,
For every kindly word and deed,
We thank Thee, Lord."

THE FORMING OF TRINITY CONGREGATION

When we lost the church building t Canton Bend on February 29, we vere hopeless and defeated. Everyhing was gone—our worship center, he piano we had saved and saved o buy, the new pulpit Bible just iven by the young people of the Atantic, Iowa, church. We could only tand and look at charred ruins and allen brick and feel the sadness steal ver our hearts.

The congregation was reluctant to nove from the site that had become ear in memories and requested the oard of American Missions for unds to rebuild at Canton Bend. he Board of American Missions and he Women's General Missionary Soiety were just in the process of lanning a church at Camden where e have worshipped in the school hapel for over fifty years. Because f this new venture and the close roximity of the two communities Canton Bend is four miles from amden) the Board and Tennessee resbytery requested that we merge e two congregations. Sessions of e Camden Church and Canton Bend hurches voted favorably for this ea and plans were made for merg-g.

Because we were starting new we anted to give a name to the conegation and members of the pres-t churches were asked to suggest name for the union. Many names ere suggested as Canton Bend—amden, Emmanuel Bethel, White emorial, in honor of Dr. D. F. hite who retired just before the esent pastor. Trinity and Wilson emorial were the two on which e session had to make final choice. ilson Memorial was in honor of v. W. G. Wilson who worked as

The Congregation at Canton Bend, Alabama.

minister and principal at Camden for some thirty years. After two ballots a unanimous decision was made for Trinity and The Trinity United Presbyterian Church was born out of Camden and Canton Bend congregations.

The consummation of this union was at our service on Sabbath, April 20. Each member had been asked to be present for this momentous occasion, also on this day we were host to Senior Class of Camden Academy. At the conclusion of the sermon the clerk of each session brought his roll to the table and presented it to the minister. The rolls were tied together and placed on the communion table where they remained through the Sacrament of the Lord's Supper.

We are very thankful now as we look each day and see the new building going up to take care of the new congregation. Truly we can rejoice as we look forward to a church in which we can enter to worship God and depart to serve Him.

James Reese

"Intelligent and conscientious voting is the moral duty of every Christian. Each ction year is a year of decision. How the American people vote on November 4 will ermine to no small extent the over-all direction of our country in the years ahead."

Indian Missions

MRS. FREDERICK E. MILLIGAN, Secretary,
424 S. Pacific Ave., Pittsburgh 24, Pa.

"For our fair land with richest store,
Enough to satisfy and more,
We thank Thee, Lord."

MR. E. A. PENNEY—SIMNASHO

Here are pictures of our new missionaries at Simnasho. In Mr. Penney's acceptance of his appointment he answered, "We accept the appointment and we will give our best that souls may be saved." It is a brief answer but it is sufficient. Is not that the purpose of all our missionary work? Let us assure Mr. and Mrs. Penney that the entire church is behind them. Add their names now to your *Prayer Cycles.*

Mr. and Mrs. E. A. Penney

CHRISTMAS PREPARATIONS

Now is the time to send your Christmas boxes to the mission stations. Please be sure that these are prepaid as to the cost of either postage or expressage. Our missionaries simply do not have the money to pay for collect parcels.

The missionaries can plan so much more easily when they know what they have with which to work. Our stations count on our societies to make Christmas real among these first Americans. When we are packing our boxes, let us not overlook ways to send the message too. All the stations can use *new* Bibles, Testaments, Religious Coloring Books, and Bible Story Books. If any society is in doubt as to what to send, if you send the money, the missionary will buy what is needed most. Let us resolve that this Christmas every child in our missions will receive a gift in the Name of the King.

TO THINK ABOUT

Remember that the only work being done by our United Presbyterian denomination among the American Indians is our women's work. But so far, it is a subsidized work. It does not carry its own load from its own receipts. Did you know this? Do you realize that the entire and combined contributions which came last year to the Indian Department of the WGMS from all our societies, Sabbath Schools, Churches, and individuals, were insufficient to pay the salaries alone of our six missionaries to the Indians? No diversion of funds from other purposes and commitments can ever be the answer to this problem. New funds for this new work are needed. This we ought to do and not leave the other undone.

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary,
847 Thorn Street, Sewickley, Pa.

"For blessings rich beyond compare,
For love divine which all may share,
We thank Thee, Lord."

THE HUSBANDMEN'S PRAYER

Our Father in Heaven, Lord of field, hill and stream, we thank Thee for the manifestation of Thy power in all growing things. Fruitful soil, quickening sunlight, favorable rains are Thy good gifts to us. As Thou hast made us to have dominion over all the work of Thy hands, help us by Thy Spirit to enter into our heritage, esteeming it a high calling to be Thy husbandmen. Help us to be mindful of Thy partnership in all the cultivation of our gardens and care of our flocks. And when the ground hath brought forth plentifully, may we know that Thou hast given us our daily bread and give Thee thanks, in Jesus' name. Amen.

Hilda L. Ives
in C.R.F. Bulletin,
The Philippines

CALLED HOME

Two missionaries who had served long and faithfully in the Punjab, India-Pakistan, but who left the work because they felt it their duty to care for their mothers in their weakness and illness, have had to part with these beloved mothers recently. Dr. Helen Sharp's mother had been ill for a long time and needed special care which Dr. Sharp could give her by being constantly near her. The mother passed away on September 24th, thus ending many years of suffering. A telegram from Dr. Sharp stated briefly: "Mother passed away today. Please cable India Mission. Romans 8:39."

Miss Georga Wengert's mother died on October 4, having had another heart attack. Miss Wengert wrote: "Mother's going was so lovely, conscious within fifteen minutes of her death. As she lived she went, happy, trusting, and calmly fell asleep. The funeral will be October 7th, just four days before her 70th wedding anniversary."

The loving sympathy of a host of friends at home and overseas goes out to those who sorrow but who have the hope of a glorious reunion.

ITEMS OF INTEREST

From Obel, Upper Nile Province, Anglo-Egyptian Sudan comes a welcome letter from (Mrs. E. A.) Phyllis Webb whom we remember so happily at our Washington, Pa., 1951 WGMS Convention. "The memory of the Convention will live with me for a long time; it was a real inspiration to me and a treasure store for lonely days. What a joy to meet friends from Egypt and the Sudan and to meet for the first time women who had hitherto been names! What a thrill to see the pictures of new candidates and to meet them; now I can picture them and pray for them more intelligently. It was precious, too, to know what a keen body of women we have behind us in our churches."

Mrs. Webb, who is a nurse, has ministered to many of the natives, both men and women. Even with her own family responsibilities, she finds time to help those in need. She writes about our fine WGMS South Sudan girls: "They always work hard. These girls get lonely at times; they often get tired and discouraged. They often have to do the work which normally men would do, and take responsibilities which should be taken by men. Indeed, how could we manage without them? They need all the prayers that a faithful Church can offer them, and all the letters that a faithful people can write them with assurance of prayer."

ITEMS OF INTEREST

A letter from Miss Lois Boyd brought this good news: "I have not regained strength very rapidly and am far from being able to do the full-time job of a missionary. But Dr. Vroon thinks that I am able to serve in an advisory capacity to the Pasrur G.B.S. staff and guide them in the use and care of funds at our disposal, much as Miss Mary Kyle did during the first term of school, April-July.

"One hopes that we may be able to train Pakistanis to take full responsibility for our institutions, but there have been so many difficulties. I wish our schools were not so big and the necessary budgets not so large, then our Pakistani teachers might not feel it such a load. Surely the Lord is trying to show us that we must have new recruits, either Pakistani or American."

Miss Boyd has been ill since February and we are grateful that she is able to return; the teachers are anxious to have her back in Pasrur to direct the school.

* * *

Mrs. Pollock writes, "Mr. Fred Russell has been busy bringing in the bricks that have been given to him to help build the church. They are bricks from an Italian-built house. He is happy over it, for building materials apart from mud and stick are quite a problem here."

SIX MILES FROM MAJI

I have run away and brought unanswered letters with me hoping to get most of them answered in the peace and quiet of my tent. I did not want to take the boys along—there is no peace when they are around—and the Russells would object if I went into the wilderness alone (leopards, wild cats and hyenas are plentiful) so I decided to come here. They brought me in the jeep and the husband of a patient whose baby I delivered months ago, an Amharic official, let me have the use of his hut. It has a tight roof and lets me build the fire without fear of its being doused by the rain. It gets so nice and hot and I like to feel my bones baking. I am here just a little bit away from the "War Burjie's" house; he's the official rainmaker of the district and one who is feared as a witch doctor. He came this morning to call on me, and I gave him the camp chair, taking him into the hut that is without a door, but has an aperture and has many chinks in the mud wall letting in the air. I had my gypsy fire built in the middle of the floor, so he felt quite at home.

I wish you could see him. He is very fat and walks with a waddle, legs rather widely apart. He was dressed in a military cape that has seen better days. It had been a nice one once, but its skirt was cut off until it reached only to his waist. Under that was a brown stockinette shirt showing all his bulges, and he wore khaki shorts. From knee to ankle he wore leather leggings, and around his ankles three brass bracelets that looked like gold, and on his feet a pair of buffalo hide sandals. Can you picture him?

When I offered him coffee (I brought Nescafe along) he had to send over for his own cup for it is a "shame" for him to drink from anyone's cup. It was a very small cup, so he had three refills. Coffee is not his beverage! He asked me if I didn't bring a servant, if I stayed alone at night; that to them is the height of craziness. I had a chance to tell him that God cared for me whether alone or with people. He said there were many leopards and hyenas. I asked him if God did not create the beasts, and if He was not able to keep them away. He had to agree. He combines his office of witch doctor with his profession of the Coptic faith. One of the reasons we are having good weather, he has ordered it for his grandchild's baptism. They bring him gifts of oxen, sheep or goats to ward off or bring the rain!

Nessie F. Pollock, R.

MY RESPONSIBILITIES

I have three main responsibilities here at Doleib Hill—first to learn the Shulla language. Our yard boy, Ocho, decided that he was going to teach me in his off-time. He refuses to be paid for it and has proved to be an excellent teacher. Besides Ocho I have had three other teachers and am expecting to start with a fourth next week. The little girls at school help me for they correct every mistake and mimic me continually.

The little girls bring me to my second responsibility — the girls' school. Dorothy Rankin had just started the school before I arrived. We have 21 little girls between the ages of 7 and 11 all in various stages of first grade. We have a Shulla teacher for everything except games and handcrafts, which I am teaching. They love to play games and learn them quickly. When we first started using balls they had no idea of how to catch or throw a ball but now are becoming quite expert.

Handcrafts has consisted of sewing, drawing, modeling and mat weaving. At first they made school bags out of patch quilts. Some of these bags are rather weak and will not hold much but you should have seen the concentration that went into making them. Our first "art" lesson was definitely different—I handed out boxes of crayons and outline drawings and nothing happened. Not one little girl knew what to do for none had seen crayons before. I had to open each box, hold each child's hand and start her on the work. They did not take long to catch on, though, and three weeks later they were doing free-hand work. Mud modeling is something they have done since they were babies. Now we are making mats by weaving palm branches. Some of the mats are turning out

Helen Tetley meeting her language teacher, Faith Hamadain in September, 1951.

nicely, but the babies are producing some rather odd objects.

But our schools are not just to teach reading and writing and such things but to tell the good news of Jesus Christ and this is where my third responsibility comes in. There has been no regular series of Bible lessons used in any of our Shulla schools and I have been given the responsibility of preparing a four-year course of study. The program for the first-year class is just about finished. They are studying the New Testament stories of Jesus. I hope to begin the second year work shortly, which will be from the Old Testament. As a part of the curriculum we are planning a picture file of old Sunday School leaflets and Scripture calendar pictures to help the teachers as they present the lessons. The third and fourth-year lessons are still to be done. We believe that unless we have a sound and strong Bible program in our schools the church among the Shullas cannot grow.

Pray for me as I work on this,
Pray for the one who translates.
Pray for the teachers as they
teach the lessons,
Pray for the children as they
learn. —*Helen Tetley*

"The romance in a missionary's life does not center in travel alone, it finds its real expression in the object of such travel—to lead non-Christians to accept Christianity as the only true way of life is a task with the spirit of adventure. At times it calls for real courage and bold daring, at other times for humility and patience." *James Batal—Assignment Near East*

SIALKOT

"In regard to our building we got a second dormitory room completed last summer. The foundation and back walls are in for three more. We have most of the wood bought for them so I think about one thousand dollars or perhaps less would finish one. As soon as we get some money we shall proceed. We raised our teachers' salaries this year "on faith." The only possible way to increase our resources seems to be some private classes with English taught from the beginning and fees charged of Rupees ten per month per child. It makes a "class consciousness," undoubtedly, but it seems the only solution. We may try to start one class this year and let it "grow" in the coming years. We have to try something, anyway. The other school would proceed as at present for the poorer children."

"Often I get a letter from someone who forgets I am now in Pakistan and asks me about conditions in India. The border hardest-to-cross in the world is between our two countries. We would love to see the Kashmir question settled as well as disputes in other parts of the world. We can all help by praying that God will so change our hearts that He can revive and quicken us and grant peace on earth once more."

Evelyn Cathcart

FROM *NAZIR NUZ NOTES*

Flies are swarming here now a
our back serves as a bus for tho
who want to go to the villages a
return. How we wish we could app
insect repellent to our clothes as w
do to our arms. Our local gover
ment's "mosquito man" measured o
house to see how much DDT will b
needed for it. We will be quite pleas
to have it done for while it mak
a messy day and night to endure,
is nice to be free from mosquito
flies, fleas, bats, lizards, etc. W
wouldn't mind being DDT-ed ou
selves if it would last awhile a
make us repugnant to such.

The Adversary is using the sa
old bait to induce our teachers
follow in his footsteps, and some
the leaders succumb. So far my i
mediate gang of workers has resist
him.

Remember the adult literates a
their need of new material for t
inquirers, the villagers, old reside
and new, the constant need of guar
ing against the Adversary, the cha
ing Sudan.

Ray Huffm

WGMS SHORT-TERM MISSIONARIES

EGYPT

Mrs. Don Armstrong, 1951 ..... Tanta
Miss Mildred M. Cooke, R.N., 1951 ..... Assiut
Miss Lois R. Ellifritz, 1950 ..... Cairo
Miss R. Verlie Evans, R.N., 1951 ..... Assiut
Miss E. Marion Greenleese, 1951 ..... Assiut
Miss Dorothy E. Hagman, 1951 ..... Cairo
Miss Louisa G. Hines, R.N., 1949 ..... Tanta
Miss Rosella M. Hutchison, M.N., 1951 ..... Tanta
Miss Bessie B. James, 1952 ..... Tanta
Miss Catherine M. Jamieson, 1952 ..... Cairo
Miss Lida E. Knight, 1951 ..... Assiut
Miss Marilyn R. Law, R.N., 1952 ..... Tanta
Miss Joan Murdock, R.N., 1949 ..... Assiut
Miss Sara Jane Nesser, 1951 ..... Tanta
Miss Ruth L. Nolin, 1951 ..... Tanta
Miss Rosemarie Otte, 1952 ..... Cairo
Miss Martha E. Sisley, 1951 ..... Assiut
Miss M. Patricia Trimble, 1951 ..... Assiut

ANGLO-EGYPTIAN SUDAN—NORTH

Miss Beverly J. Day, 1950 ..... Ath
Mrs. Marian Davidson Deemer, 1950 .....
..... Khartoum N

UNDER APPOINTMENT

Miss Eloise Crabbe, 1952 .....
..... 1427 Osceola Ave., Des Moines 16, I
Miss Emogene A. Golding, R.N., 1952 .....
..... 1612 West Shields Ave., Fresno 5, C
Miss Harriet M. Kyle, 1952 .....
..... 2455 Summit St., Columbus 2, O
Miss M. Elisabeth Pryor, 1952 .....
..... 214 W. Park Ave., Savannah, Ge

ETHIOPIA

Miss Anna H. Ens, 1952 .... Box 1111, Addis Ab

Note: In addressing these short-termers p
remember to put "% American Mission" with
foreign address.

Literature Department

MRS. JAMES T. VORHIS, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

"For all the bounties heaven doth give,
For all that makes us strong to live,
We thank Thee, Lord."

AFRICA

Our foreign mission study for 1953 s Africa, that part of the continent outh of the Sahara, which includes ur own fields in The Sudan and Ethiopia. Here are listed the four ooks which will appear on the 1953 Reading Course list. Choose the book hat best fills your needs. If your ociety uses one of them as a study ook use a different one for the Reading Course.

African Heritage (A) by Emory Ross. 160 pages. Cloth $2.00, paper 1.25. The author, an outstanding ex- ert on African affairs, presents the uthoritative, factual approach to he study of Africa. He shows us the frican, yearning for better things, naking in his lifetime, in many ases, changes that ordinarily take everal generations to accomplish. He faces new concepts of "Mother Earth" if Africa is to have the food he needs; he longs for an education nore than for wealth. The African inds three forces struggling for his oyalty — animistic communalism, talinist communism and Christian ommunity. What is being done and what should be done to strengthen he African church and insure the ictory for Christ? From his wide nowledge Mr. Ross shows us our esponsibility.

Africans on Safari (AY) by Leslie . Sayre. 176 pages. Cloth $2.50, aper $1.25. This book represents he personalized approach to the tudy of Africa by a former mission- ry to the Belgian Congo. The reader ccompanies a retired minister on a isit to his two sons in Africa and ees through his eyes the problems f both central and south Africa. We eet Africans who are making the ifficult Safari from their primitive illages to Christian living and hear their life stories. An interesting concluding chapter sums up the problems and offers suggestions for the future.

Jungles Ahead! (AYT) by Esther D. Horner. 128 pages. Cloth $2.00, paper $1.25. This is a collection of true stories about modern Africans, taken from the experiences of missionaries of various denominations. You will thoroughly enjoy the story of Akono Minla, the mvet player, who became God's minstrel; the witch doctor converted after dramatic happenings; and Daniel, who was chosen to represent his country at a youth gathering in Oslo, Norway. The last story, *Because,* tells of Fahmy Suliman Greis, of our own Sudan mission. These stories present conditions in Africa and the needs of Africa that Christianity can help supply. The book is illustrated with drawings of African scenes and people.

Chama's Choice (T) by Esma Rideout. 144 pages. Cloth $2.00, paper $1.25. Chama, a teen-age African boy was faced with a difficult choice. Having finished primary school should he take the job offered and save his money for greatly desired further education or forget his desire and teach in a village that had never had a school? When this decision was made he faced a new choice. Should he ignore the anger and opposition of the witch doctor and live and teach as he had been taught at the mission or should he follow the customs of the village? This is an interesting story with much local color.

GUIDES FOR AFRICA STUDY

Adult by Margaret Shannon. 32 pages. Paper 50¢. Based on *Africans on Safari, This Is Africa* (50¢) and *African Heritage.*

Work Book on Africa by Mrs. E. D. McKune. 47 pages. 50¢ plus 10¢ for postage. Just what you need to insure your society or church a lively, interesting, and worthwhile mission study in 1953! Six sessions are planned with helps for worship, and programs based on discussion, drama, questions and other methods of presentation. There is an excellent book list, a list of audio-visual aids, quotations and many helps. Don't miss it!

Youth by Rowena McCutcheon. 48 pages. 50¢.

More About Africa (expanded course for Intermediate age) by Helen E. Baker. (Revised) 128 pages. Paper $1.00.

A complete list of materials available for the Africa study will appear in the December *Magazine.*

HOME MISSIONS

Since the Interdenominational Home study books are seldom ready before June or July we are trying the experiment of substituting other Home books for the 1953 Reading Course and using the regular study books the next year. We would be interested in your reaction to this change. Choose one of these books.

Accent on Liberty (AYT), edited by Mabel M. Sheibley. 160 pages. Cloth $2.00, paper $1.25. This book was on last year's list but appeared so late it did not get the attention it deserves. Will count for credit only if you did not read it last year. The thirteen stories are true accounts of home mission efforts in dealing with problems facing groups within our nation — Indians, Japanese, Negroes, migrants, sharecroppers, displaced persons, etc. It gives us a bird's-eye view of the church at work in places of social stress.

How—Home Missions Works for Human Rights (AY), edited by Betty Stewart. 96 pages. Paper 50¢. A digest, similar to the *Now* of last year, presents various phases of the eternal quest for human liberty. Short articles, stories, quotations, factual statements and eight pages of pictures tell of the struggle for the right to belong and the right without discrimination to education, health, work and worship. This is an excellent book for a busy person as each article can be read in a few minutes.

From Frontier to Frontier (A) by Hermann N. Morse. 112 pages. Paper $1.25. This book, by the author of *Again Pioneers,* helps celebrate 150 years of home missions of the Presbyterian Church, U.S.A. Beginning with the settlement of America by those who "desired a better country" Mr. Morse traces the growth and development of the nation and the attendant growth of the home mission enterprise. Methods and approach have changed but many of the problems facing the church today are similar to those of 1802. While he uses facts and figures from his own denomination this record is sufficiently general to interest any branch of the Presbyterian family.

Religion in the Development of American Culture (A) by William Warren Sweet. 360 pages. Cloth $3.50. This book would make an excellent addition to a private or a church library. Mr. Sweet deals with the formative years of our history, 1765-1840, and shows the important place religion played in the Continental Congress, in the making of the Constitution, and in the beginnings of education in our land. It was during this time that the church recognized its responsibility for home missions and work was begun by various denominations. We see also the development of two great issues —religious freedom and the separation of Church and State.

Order your 1953 *Program Calendars now from*
Mrs. Ralph H. Arnold, Treasurer, 510 *S. Trenton, Pittsburgh* 21, *Pa.*

Temperance & Reform

MRS. W. J. H. McKNIGHT, Secretary,
379 Questend Ave., Pittsburgh 34, Pa.

"For happy thoughts and pleasant talk,
For guidance in our daily walk,
We thank Thee, Lord."

BEER IN THE AMERICAN HOME

Mr. George V. Hinde, Executive Secretary of the Wholesale Beverage Association of Ohio, is responsible for the statement that beer is now served in two-thirds of American homes. It is difficult to believe that this is true, but there is no denying the success of the effort to "sell" beer to the American housewife—sell it in more senses than one. Today, the brewing trade is the country's eleventh largest industry, with a dollar-volume two-thirds as large as that of the passenger-car industry. Indeed, it is claimed that beer sales have increased 50 per cent in the past ten years and approximately three-fourths of all beer sold goes directly into the home. The brewers assert that 70 per cent of the American people are opposed to prohibition, an increase of 7 per cent in the last six years, and this is due, they believe, to "the industry's public relations and educational promotion."

The seriousness of this can hardly be overestimated. There is an old saying that when you educate a woman, you educate a home; and it is equally true that when you lower the high standards of American womanhood, you strike a heavy blow at the very foundations of the American home.

The brewers want to sell beer.

No other consideration influences them.

Despite the bloody toll of driving on our highways, they want to sell beer everywhere it can be conveniently bought by drivers who drink—and kill. They want the children to be sold on beer, so they are heavily investing in television advertising. This gets the children ready to begin to drink just as soon as papa and mama will let them, or just as soon as they can escape the watchful eye of parents.

The wife and mother is the greatest influence in the home, beyond a doubt. She is there the greater part of twenty-four hours a day. The children look to her as a teacher, guide, friend, and example. If she drinks, *they* will certainly drink.

It is perfectly apparent that most of the beer advertising appeal is to women and teen-agers, with, of course, the fundamental indoctrination of children.

Vogue *and* Harper's Bazaar *have opened their pages to beer advertising. These are women's magazines.* The May 15 issue of *Vogue* and the June issue of *Harper's Bazaar* mark the first time any brewery has succeeded in buying dominating space in these fashion publications. The advertisement is headlined "The Lady Chooses," and is in four colors. It is an effort to win the custom-creating support of women who set the fashion of entertaining in their communities. Women will read and be interested and influenced in their homes, while waiting in beauty shops, in clubs, resorts, and other places where the feminine motif is dominant.

The Congress of the United States presents a rather sorry picture in this connection. It is permitting this debauching program by failure to pass the bills which would stop the interstate transmission of liquor advertisements. In hearing after hearing, the Drys, representing by authorization more than 50 million people, have presented a conclusive case against liquor advertising.

At any time the Christian Church really wants to stop this iniquity and wants it with a hot and determined purpose, it will be stopped, but the Church will have to throw its entire weight into the fight. That, it is not now doing.

The Voice, Oct., 1952

I'm just like the three little monkeys- Hear no evil- See no evil- Speak no evil!
Didn't you hear the Rev. Davis say, "You can be so good, you can be good for nothing?"

OUTRAGEOUS INVASION OF THE HOME

The other day we were watching television—monitoring a beer program. A young boy was being presented with a prize at a Timonium, Maryland fair. The prize? A case of beer!

The man in charge of the program said: "I suppose you will have to give this to your parents since you are a little young."

"Drink it myself!" said the boy a everybody laughed.

Same program, another day: "He is something interesting," said t announcer. "A lady writes that h baby, just four years old, knows t little advertising jingle perfectly a goes about the house singing it. 'O boy, what a beer!' We will have t send her a case."—*The Clipsheet.*

Tributes

Mrs. Margaret Crozier Myers

Mrs. Margaret Crozier Myers, a life-long member of the Belmont United Presbyterian church, Bellaire, Ohio, passed away January 18, 1951. She was faithful in attendance and in service in her church. F many years she taught a Sabbath Sch class. She was active in the local a Presbyterial Missionary Societies. She c ried her faith into the home and implan

the precepts of scripture in the hearts of her children and grandchildren. An overnight guest in that home would be invited to join in worship and would kneel with three generations and hear prayers ascend from the lips of each member of the household, beginning with grandmother and closing with young grandson not yet in his teens. Her friends will not forget her humility and patience, her kindly smile and cheerful disposition. Her faith was this—"The Lord is my shepherd, I shall not want." May her children and grandchildren be filled with hope, and may they face the future with courage assured that some day they shall meet and shall be at home for ever and ever.

(Rev.) Richard C. Sutton
for the Women's Missionary Society

Mrs. V. L. Cowden

The W. M. S. of the Venice U. P. Church wishes to pay loving tribute to the memory of Mrs. V. L. Cowden who left us recently for her heavenly home. Her favorite Psalms were "How Wonderful are thy Tabernacle . . My soul longeth, yea even fainteth for the courts of the Lord."

Mrs. Cowden was one of our most faithful workers and was always in her place when her health permitted.

She was a teacher in the Sabbath School for many years. Her kindness and loving personality made her beloved by all who knew her.

We extend our heartfelt sympathy to her husband, her daughter, her three sons, and their families and commend them to the Master who so lovingly said "I will not leave you comfortless."

Mrs. Chas. Engel
Mrs. D. M. Cowden

Mrs. Elva Mae McEowen

The members of the Women's Missionary Society of the Woodruff United Presbyterian Church, Indianapolis, Indiana, wish to pay loving tribute to the memory of Mrs. Elva Mae McEowen who passed to her heavenly home in September. She was a faithful member of our church and society and her Christian life was an inspiration to all who knew her. Committee

Mrs. Martha McKenzie

Once more the Women's Missionary Society of Hanover U.P. Church of Clinton, Pa., R.D. 1, has lost a loved member and friend, Mrs. Martha McKenzie, who was called to her heavenly home on July 30, 1952.

At her death she was the oldest member of the Hanover Church. On January 19, 1952 she celebrated her 94th birthday.

Known to her many friends as Aunt Martha, she was always ready to perform any task required of her as long as her health permitted. A teacher prior to her marriage, she loved children and young people. Her kind and quiet Christian life was an inspiration and example for all; her words and deeds like seed planted in the ground will bear fruit for many years to come.

She was a life member of WGMS and a faithful member of the missionary society. Her life was an example of Christian living and her consideration of others and genial personality made her a friend of all who knew her. We extend our deepest sympathy to her sons and families and grandsons. Committee

Mrs. George S. Clair
Mrs. Harry Moore

The Women's Missionary Society of the North Shenango U.P. Church, Espyville Station, Pa., wishes to pay a tribute of love to our members who were called to their heavenly home during the past year.

We shall long cherish their faithfulness to the church, and devotion to Christian service.

We mourn with their loved ones and extend our sincere sympathy to them.

Committee

Mrs. Lulu Azdell

The Women's Missionary Society of Calcutta Church wish to pay tribute to the memory of Mrs. Lulu Azdell who passed away on Sept. 4.

She was a faithful member of our Sunday School and Missionary Society, attending and assisting whenever her health permitted. Her cheerful disposition will always be remembered.

To her loved ones we extend our sincere sympathy. The Committee

Miss Martha P. Wilson

The Women's Missionary Society and congregation of the Fairhaven, Ohio, United Presbyterian Church wish to pay tribute to the memory of Miss Martha P. Wilson who passed away July 4, 1952 in her eightieth year. She was a sister of the late Dr. W. R. Wilson (Uncle Billy).

She and her sister Emma served as home missionaries in Tennessee many years. Upon retiring to Fairhaven she taught a Bible class as long as her health permitted. She was a life member of the WGMS. She will be missed in the church and community.

To her loved ones, we extend our sympathy.

Committee
Mrs. Mary McDivitt
Mrs. Hazel Whitesell

Mrs. Edna Minsinger

The Women's Missionary Society of the Mount Washington United Presbyterian Church wishes to pay tribute to the memory of Mrs. Edna Minsinger, who, for many years faithfully served as President of this Society.

As a devoted member of the Church, Sabbath School and Missionary Society she gave freely of her time, talents and means.

We commend her loved ones to Him whom she so earnestly served. "The righteous shall be had in everlasting remembrance."

Committee

AMERICAN MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Rev. H. W. Gordon.....R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer.....Warm Springs, Oregon
Rev. Louis Mitchell.....Tama, Iowa
Miss Carol Nelson.....Millerton, Okla.
Rev. F. C. Patterson.....Kayenta, Arizona

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Miss Carolyn Arndt.....Frenchburg, Ky.
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Mrs. Leah Stephens.....Frenchburg, Ky.
Miss Roberta Stewart.....Frenchburg, Ky.
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Mrs. John Besco, Dietitian-Cook..Frenchburg, Ky.

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Supervisor.....Frenchburg, Ky.
Miss Effie Frazier, R.N.....Frenchburg, Ky.

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Miss Zillah Hawthorne, Secretary.....Ezel, Ky.
Mr. Glen Helton.....Ezel, Ky.
Miss Anna Louise Hochstettler.....Ezel, Ky.
Miss Beulah Hogan.....Ezel, Ky.
Miss Jean Jardine.....Ezel, Ky.
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Miss Gene Purdy.....Ezel, Ky.
Mr. and Mrs. Harry Stine, Jr.....Ezel, Ky.
Miss Frances Widstrand.....Ezel, Ky.
Miss Louie Frazier, Supt. Clothes Room..Ezel, Ky.
Mr. J. Stanley Trimble (Physical Ed.)....Ezel, Ky.
Mrs. Dema Gilley, Dietitian-Cook.....Ezel, Ky.

Boxes for Frenchburg should be addressed to Mr. Arthur Gathman, Frenchburg School, Mt. Sterling, Ky.; for Ezel, to Mr. William A. Heagen, Ezel School, Mt. Sterling, Ky.

CITY AND PRESBYTERIAL

Miss Jean Dickey.....
Room 410, 270 Fairmont Ave., Jersey City, N. J.
Miss Esther M. Jones.....
923 East St. Vrain, Colorado Springs, Colo.
Miss Dorothy Partington.....Westland, Pa.
Mrs. R. G. Russell.....
.....36 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Miss Margaret Beveridge.....
.....U. P. Home, Washington, Ia.
Miss Mae Beveridge..U. P. Home, Washington, Ia.
Miss Sallie E. Dickey.....
.....% D. H. Dickey, 127 Church St., Punxsutawney, Pa.

NEGRO MISSIONS

ARLINGTON INSTITUTE

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Mrs. Willie Knight.....Annemanie, Ala.
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Miss Gertrude Allen, R.N.....Henderson, N.C
(Four other graduate nurses)
(Twelve other aides and workers)

HENDERSON INSTITUTE

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KNOXVILLE COLLEGE

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Miss Betty Montgomery, R.N.....Knoxville, Te
Mrs. Mozelle Robinson.....Knoxville, Te
Miss Mabel Weir.....Knoxville, Te
Mr. George W. Williams.....Knoxville, Te
Mrs. P. H. Parker, Church Missionary.....Knoxville, Te

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Mrs. Edith Ervin.....Miller's Ferry, Al
Mr. Ferdinand S. Ervin.....Miller's Ferry, Al
Miss Darthula Mangram, Sec'y6Miller's Ferry, Al
Miss Minnie Murphy.....Miller's Ferry, Al
Mr. C. T. Patterson.....Miller's Ferry, Al
Mrs. Roma Patterson.....Miller's Ferry, Al
Mr. Frederick Reese.....Miller's Ferry, Al
Miss Gloria J. Ridgeway.....Miller's Ferry, Al
Miss Gladys Ross, Bible.....Miller's Ferry, Al
Mrs. Eleanor Varner.....Miller's Ferry, Al
Mrs. Pearlye E. Williams.....Miller's Ferry, Al
Miss Eulalie F. Wood, Music....Miller's Ferry, Al
Mrs. Louise L. Burress, Nurse..Miller's Ferry, Al
Mr. C. J. Wright.....Miller's Ferry, Al
Mrs. Fannie P. Donaldson, Boy's Maatron.....Miller's Ferry, Al
Mrs. Bessie Stevens, Girls' Matron.....Miller's Ferry, Al
Mr. Herman Bridges, General Worker.....Miller's Ferry, Al

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Mrs. Theola Gordon.....Prairie, Al
Mrs. Leola Jackson.....Prairie, Al
Miss Vashti Jones.....Prairie, Al
Mrs. D. C. McCall.....Prairie, Al
Mrs. William T. Peters.....Prairie, Al
Rev. C. C. Brown, Pastor at Prairie and Annem
.....625 Jeff Davis Ave., Selma, Al

RETIRED FROM ACTIVE SERVICE

Mrs. Patsy Kennedy.....
.....717½ Norwood Ave., Toledo, O
Miss Josephine Warren.....
% Rev. Irvin Elligan, 819 College Ave., M
Knoxville, Te
Rev. and Mrs. D. F. White.....
.....825 First Avenue, Selma, Ala

FOREIGN MISSIONARIES UNDER THE W. G. M. S.

% American Mission is used with each foreign address

EGYPT

Mrs. Sara E. Baker, 1950 ..... Tanta
Miss Helen R. Brownlee, R.N., 1931 ..... Assiut
Mrs. Ada A. Dunlap, 1926 ..... Assiut
Miss Lucia Dwight, 1919 ..... Mansura
Miss Marjorie J. Dye, 1950 ..... Cairo
Miss Davida M. Finney, 1915 ..... Cairo
Miss Elsie M. French, 1909 ..... Cairo
Miss Alice M. Grimes, 1924 ..... Cairo
Miss Lois D. Kingan, 1926 ..... Benha
Miss Helen J. Martin, 1915 ..... Cairo
Miss Beatrice McClellan, 1947 ..... Cairo
Miss Jeannette L. McCrory, 1916 ..... Minia
Miss Evelyn McFarland, 1919; 1949 ..... Cairo
Miss Sarah B. Meloy, 1923 ..... Cairo
Miss Lucile B. Nichols, R.N.A., 1945 ..... Tanta
Miss Helen J. Noordewier, 1921 ..... Beni Suef
Miss Venna R. Patterson, 1924 ..... Tanta
Miss Frances Patton, 1922 ..... Mansura
Miss Martha A. Roy, 1935 ..... Luxor
Miss Inez M. Sutton, 1949 ..... Luxor
Miss Marie F. Tait, 1925; 1948 ..... Assiut
Miss Alberta A. Tedford, R.N., 1945 ..... Tanta
Miss Mary C. Thompson, 1939 ..... Tanta
Miss Mary L. Thompson, 1917 ..... Assiut
Miss Helen M. Walker, 1930 ..... Assiut
Miss Ethel L. Weed, 1919 ..... Alexandria
Miss Ruth M. Williamson, 1924; 1944 ..... Tanta
Miss Elizabeth M. Wilson, 1932 .....
9 Sharia Massoud, Abbassia, Cairo
Miss Esther W. Wilson, 1919 ..... Luxor
Miss Margaret A. Work, 1924 ..... Cairo

On Furlough

Miss Mary F. Dawson, 1922; 1945 .....
1005 W. Chestnut Ave., Yakima, Wash.
Miss Martha C. Glass, 1921, % Mrs. Edgar Robeson, 715 E. Archer Ave., Monmouth, Ill.
Miss Eulalia D. Grether, 1929 .....
435 East 11th St., Loveland, Colo.
Miss Nellie V. Hill, R.N., 1945 .....
R. D. 1, Fayette City, Pa.
Miss Millie I. Kelso, 1946 .....
Hastings St., Brookville, Pa.
Mrs. Rachel T. Seiver, 1925 .....
905 Publication Bldg., Pittsburgh 22, Pa.
Miss Jane C. Smith, R.N., 1922 .....
Sunny Crest, Irwin, Pa.
Miss Laura B. Wright, 1921 .....
% Mrs. R. H. Paxton, Camden 8, Ohio

PUNJAB, PAKISTAN

Miss Ruth I. Ardrey, 1924 ..... Lahore
Miss Margaret E. Ballantyne, 1941 ..... Campbellpur
Miss M. Lois Boyd, 1919 ..... Pasrur
Miss N. Addaline Brandon, 1931 ..... Rawalpindi
Miss Frances E. Brown, 1927; 1937 ..... Sangla Hill
Miss Theresa I. Brownlee, 1922 ..... Sialkot City
Miss Marie E. Cash, R.N., 1926 ..... Jhelum
Miss M. Evelyn Cathcart, 1925 ..... Sialkot City
Miss Edith M. Drake, 1947 ..... Gujranwala
Miss Margaret J. Fehlman, 1918 ..... Sargodha
Miss Dorothy M. Fisher, 1947 ..... Rawalpindi
Miss Eva M. Hewitt, 1930 ..... Hajipur, Sialkot City
Miss Reba C. Hunsberger, M.D., 1921 ..... Sialkot City
Miss Mary Kyle, 1904 ..... Pasrur
Miss Mary H. Lentz, R.N., 1950 ..... Taxila
Miss M. Frances Lincoln, R.N., 1920 ..... Sargodha
Miss Glendine Lundquist, R.N., 1933 ..... Sialkot City
Miss Laura R. MacLachlan, 1938 ..... Sheikhupura
Miss Evelyn M. McKelvey, R.N., 1937 ..... Sialkot City
Miss Margaret L. Murdoch, 1924 ..... Sangla Hill
Miss Marian T. Peterson, 1930 ..... Gujranwala
Miss Dorothy B. Roberts, 1952 ..... Gujranwala
Miss Louise E. Scott, 1916 ..... Gujranwala
Miss Laura Reynolds, 1924 ..... Sargodha
Miss Elizabeth H. Turner, R.N., 1947 ..... Sialkot City
Miss Josephine L. White, 1951 ..... Rawalpindi

PUNJAB, INDIA

Miss Vida J. Graham, 1922 ..... Pathankot
Miss S. Jane Lamont, 1928 ..... Pathankot
Miss Willa M. Ramsey, 1921 ..... Pathankot

On Furlough

Miss R. Jean Black, 1921 ..... Petrolia, Pa.
Miss Evva P. Hartig, R.N.A., 1924 .....
57 Broadway, Frostburg, Md.
Miss Alice G. Hill, 1938 ..... Greensboro, Vt.
Miss Vivian L. Trimble, 1921 ..... Blanchard, Iowa
Miss Helen V. Weede, 1928 .....
514 N. Broadway, Sterling, Kansas

ANGLO-EGYPTIAN SUDAN

Miss Mary Anna Bode, 1952 ..... Omdurman
Miss Mary E. Coie, 1919 ..... Wad Medani
Miss Una Coie, 1918 ..... Gedaref
Miss Mary V. Ewing, R.N., 1940 ..... Doleib Hill
Miss Marian I. Farquhar, 1945 ..... Nasir
Miss Ray Huffman, R.N., 1924 ..... Nasir
Miss Rosaltha Kenagy, 1950 ..... Atbara
Miss Jean Maxwell, M.N., 1946 ..... Nasir
Miss Marguerite M. McClellan, 1926 .....
Box 34, Khartoum North
Miss Mary Jane McKnight, 1922 ..... Khartoum
Miss E. Verna Pillow, 1930 ..... Omdurman
Miss Dorothy L. Rankin, 1946 ..... Doleib Hill
Miss Phyllis A. Rogers, 1949 ..... Malakal
Miss Mary K. Smith, M.D., 1944 ..... Nasir
Miss M. Evelyn Stewart, 1952 ..... Khartoum
Miss Helena G. Tetley, 1951 ..... Doleib Hill
Miss Eleanor C. Vandevort, 1949 ..... Nasir
Miss Ruth E. Wilson, 1951 ..... Khartoum North
Miss Joan E. Yilek, 1948 ..... Pokwo, Gambeila

On Furlough

Miss Aleta J. Matthews, 1946 .....
Box 476, Jetmore Kans.
Miss Frances Turk, R.N., 1921 .....
Taylor Hall, Columbia Hospital, Pgh. 21, Pa.

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920 ..... Gorei
Miss Isabel Blair, 1922 ..... Gorei
Miss Mary Nell Harper, R.N., 1948 ..... Sayo
Miss Marguerite M. Lienard, 1948 ..... Sayo
Miss Martha A. Maxwell, R.N., 1951 ..... Addis Ababa
Miss Ruth E. McCreery, 1950 ..... Addis Ababa
Miss Hazel J. McGeary, 1946 ..... Sayo
Miss Ruth M. Nichol, 1933 ..... Addis Ababa
Mrs. A. W. Pollock, R.N., 1942 ..... Maji
(All Maji and Sayo mail: Box 1111, Addis Ababa)

On Furlough

Miss Marjorie Faught, R.N., 1933 .....
578 Sheffield Drive, Springfield, Delaware Co., Pa.
Miss Eileen Halewood, R.N., 1947 .....
Taylor Hall, Columbia Hospital, Pgh. 21, Pa.
Mrs. Ruth L. Walker, 1923 ... Conoquenessing, Pa.

UNDER APPOINTMENT

Miss M. Marie Allison, 1952 R. D. 6, New Castle, Pa.
Miss Dorothy M. Neff, 1952 .....
840 Windsor Park Lane, Havertown, Pa.

RETIRED FROM ACTIVE SERVICE

EGYPT

Miss Ella M. Barnes, 1911 .....
United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909 .....
2614 Sacramento, St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1918 .....
1128 State St., Emporia, Kansas
Miss Anna B. Criswell, 1905 .....
422 W. Logan St., Clarinda, Iowa
Miss Minnehaha Finney, 1894 .....
121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 ..... Assiut, Egypt
Miss Lucy Lightowler, 1921 .....
5528 Wayne Ave., Philadelphia 44, Pa.
Miss Dora B. Mason, 1918 .....
c/o Miss Etta McClure, West Middletown, Pa.
Miss Elizabeth McKibben, 1924 .....
1423 Liverpool St., N. S. Pittsburgh, Pa.
Miss Carol E. McMillan, 1906 ..... Aledo, Illinois
Miss Marion A. Paden, 1902 .....
c/o Mrs. Iva Williams, 1423 Winchester Ave., Lakewood 7, Ohio
Miss M. Stella Robertson, 1922 .....
Five Shoregate, Crail, Fife, Scotland
Miss Nellie C. Smith, 1911 .....
102 N. Poplar St., Grove City, Pa.
Miss Laura B. Walker, 1904 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Ida Whiteside, 1913; 1935 .....
25 Prospect St., Greenwich, N. Y.
Miss Ruth A. Work, 1904 .....
2235 Norwalk Ave., Los Angeles 41, California

PAKISTAN-INDIA

Miss Emma Dean Anderson, 1881 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Hazel Bennett, 1908 .....
263 Park St., Socorro, N. Mexico
Miss Mary J. Campbell, 1884 .....
Box 992, Santa Ana, California
Miss Betsy Fleming, 1913 .....
6549 Emerald Ave., Chicago 21, Ill.
Miss Ella M. Gordon, 1893 .. Pattersonville, N. Y.
Miss Kate A. Hill, 1896 ..... Eldora, Iowa
Miss Flora Jameson, 1903 .....
306 Penn Ave., Pittsburgh 21, Pa
Miss Mary E. Logan, 1891 .....
325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Georga Wengert, 1919 ..... Lebo, Kansas

ANGLO-EGYPTIAN SUDAN

Miss Elsie E. Grove, 1912 .....
Caroline Ave., Poughkeepsie, N. Y.
Miss Aulora R. McIntyre, 1911; 1919 .. Lenox, Iowa

(NOTE: All short-termers are listed in the Foreign Department.)

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c/o American Mission should be added to each foreign address

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Dr. and Mrs. H. S. Hutchison.....Tanta
Dr. and Mrs. Paul W. Jamison.....Tanta
Rev. and Mrs. John G. Lorimer.....Cairo
Mr. Everett W. McCreery.....Assiut
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Rev. and Mrs. W. A. McGill.....Cairo
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Rev. and Mrs. James W. Pollock.....Tanta
Dr. and Mrs. Walter J. Skellie.....Assiut
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Mr. and Mrs. Robert M. Turnbull.....Assiut
Rev. and Mrs. C. B. Watkins.....Assiut

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Dr. and Mrs. N. A. Kraft.....
..25 Elm Drive West, Levittown, L. I., New York
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.....Payne Apts., Princeton, N. J.
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PUNJAB, PAKISTAN

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Rev. and Mrs. H. J. McGuill.....Taxila
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.....1010 W. 1st St., Topeka, Kansas

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Dr. and Mrs. J. Lowrie Anderson.....Malakal
Rev. and Mrs. W. B. Anderson....Atar via Malakal
Dr. and Mrs. Leander Finley.....Omdurman
Dr. and Mrs. Robt. G. Gordon..Wanglei via Malakal
Rev. and Mrs. Willard M. Galloway.....El Obeid
Rev. and Mrs. S. Robb McLaughlin.....
.....Wanglei via Malakal
Dr. and Mrs. W. Don McClure.....Gambeila
Rev. and Mrs. Robert H. Meloy.....Omdurman
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Rev. and Mrs. K. E. Rasmussen.....
.....Abwong, via Malakal
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.....Nasir, Upper Nile Province
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Rev. and Mrs. W. S. Wilson.....Khartoum

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.....New Wilmington, Pa.
Mr. and Mrs. Chas. Jordan.....
.....A. & M. College, College Station, Texas
Rr. and Mrs. R. F. Shields.....
.....6346 Homer St., Philadelphia 44, Pa.

ETHIOPIA

Dr. and Mrs. John A. Cremer.....
.....(Sayo) address: Addis Ababa
Dr. and Mrs. D. C. Henry.....Gore
Mr. and Mrs. Donald A. Reihmer.....Addis Ababa
Mr. and Mrs. Fred Russell.....
.....Box 309, Jimma, Ethiopia
Rev. and Mrs. Murray Russell.....Addis Ababa
Mr. Phil R. West. (Ghimeera) address: Addis Ababa

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....Frontier Nursing Service, Hyden, Kentucky
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.....Lakeside Ave., New Concord, Ohio
Mrs. Phil R. West.3045—29th St., San Diego, Calif.

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Rev. and Mrs. F. D. Henderson.....
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.....1125 E. Detroit Ave., Monmouth, Ill.
Rev. and Mrs. W. B. Jamison ..New Wilmington, Pa.
Dr. and Mrs. F. C. McClanahan New Wilmington, Pa.
Dr. and Mrs. N. D. McClanahan.....
.....R. R. 3, Monmouth, Ill.
Dr. and Mrs. W. T. Moore.....
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Dr. and Mrs. H. E. Philips.....
.....344—14th St., Santa Monica, Calif.
Dr. and Mrs. Mark S. Roy.....New Concord, Ohio
Dr. and Mrs. C. P. Russell.....
.....505 S. 46th St., Philadelphia 43, Pa.
Dr. and Mrs. F. Scott Thompson ..Alexandria, Egypt

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Dr. and Mrs. H. C. Chambers.....
....340 S. Ridgewood Ave., Daytona Beach, Fla.
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.....2330 Carroll Park, S., Long Beach, Calif.
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Dr. and Mrs. W. H. Merriam.....
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.....E. Jefferson Ave., Winterset, Iowa

ANGLO-EGYPTIAN SUDAN

Dr. and Mrs. Paul J. Smith..North Bend, Nebraska

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Miss Clara Carlisle.....Cairo
Miss Mary P. Craig.....Cairo
Miss Charlisa M. Crosier.....Cairo
Miss Wilma G. Duff.....Assiut
Miss E. Marguerite Ford.....Cairo
Miss Margaret B. Guille.....Cairo
Mr. Richard G. Gibson.....Assiut
Dr. and Mrs. Orval L. Hamm.....Assiut
Miss Audrey H. Meier.....Cairo
Miss Mary Lu Perkins.....Cairo
Mrs. Fay Reed.....Assiut
Mr. Milton J. Sage.....Assiut
Miss Annie Belle Sellers.....Assiut
Miss Beatrice Taylor.....Cairo
Miss Virginia Watkins.....Cairo

PAKISTAN-INDIA

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Dr. and Mrs. O. A. Brown.....Taxila
Mrs. Winifred K. Hardeman.....Landaur, U.P.
Mr. Thomas J. McLaren.....Rawalpindi
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Mr. John J. Koehler.....Abwong
Mr. Glenn R. Noble.....Omdurman
Dr. and Mrs. Ronald Trudinger.....Abwong

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Des Moines, Iowa, June, 1953

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REVISED STANDARD VERSION OF THE BIBLE

NEW YORK, OCT. 7.—On Tuesday night, September 30, at least a million and a half people in churches, public halls and outdoor areas across the U. S. gathered for community services of thanksgiving and dedication for their Christian heritage in the Word of God.

The occasion was the publication of the new Revised Standard Version of the Bible. More than 3,400 community services were held throughout the United States, Canada, and at military installations overseas.

"Never before in Protestant history have so many people gathered together in local inter-church observances at one time and for a single purpose," said the Rev. H. Leroy Brininger, director of the national Bible Observance office of the National Council of the Churches of Christ in the U.S.A.

On the basis of the first telegraphed reports to the Bible Observance office in Chicago, it was estimated conservatively that a total of 1,500,000 persons from nearly 50,000 churches attended the services.

Attendance, according to early reports, ranged from 20 at Central Bridge, N. Y., to 16,000 at a mass service at Forbes Field in Pittsburgh, Pa., sponsored by the local council of churches in conjunction with the Billy Graham crusade.

At the national observance the night before, in the mammoth National Guard Armory in Washington, D.C., 8,000 people, including U. S. officials, leaders of 45 Protestant and Orthodox communions and members of the international diplomatic corps, attended ceremonies at which the Revised Standard Version was used for the first time in public worship.

In each of the community services Tuesday night, five special presentation Bibles were given to outstanding individuals in the community: mayors, librarians, public school officials and teachers, Y.M.C.A. representatives, business leaders, heads of families, and others.

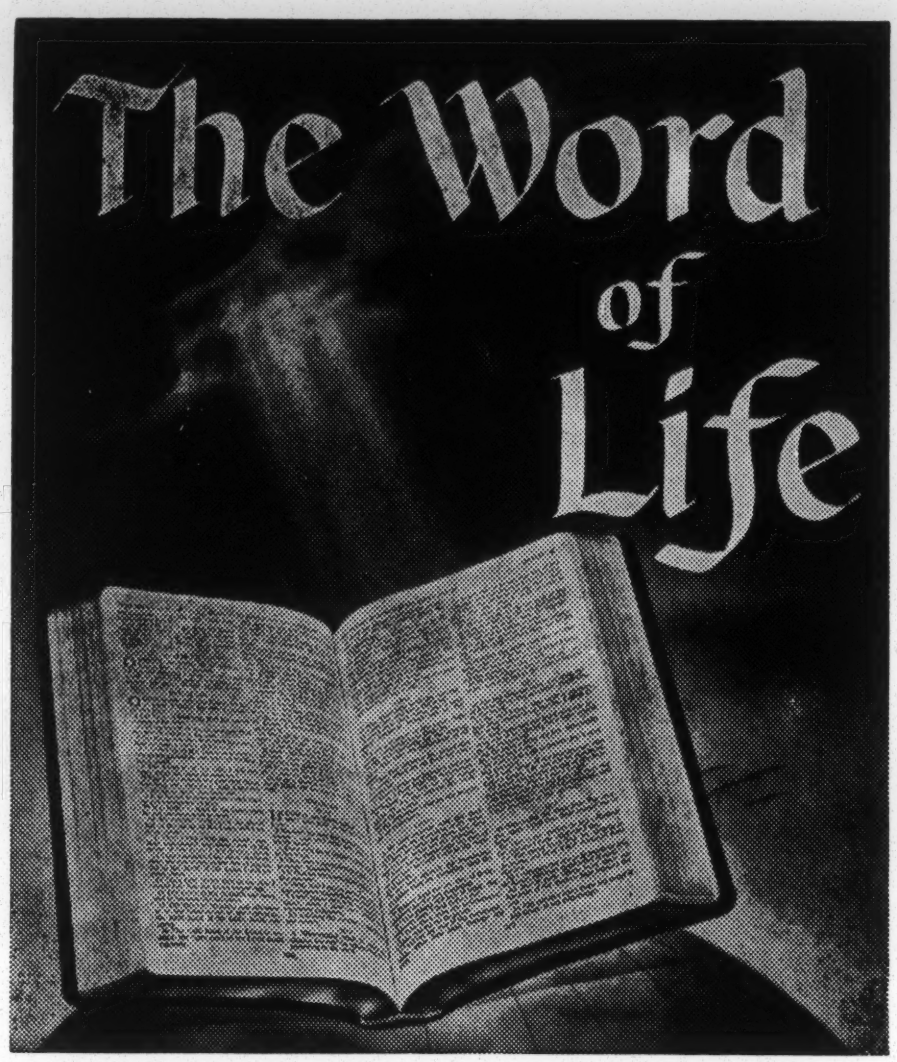
Many of the speakers praised the new Revised Version, complete after 15 years of planning and devoted labor by the committee of 32 Biblical scholars.

In Newton Center, Mass., Prof. Walter J. Harrelson, of Andover Newton Theological School, called it "a new height in Bible translation . . . the most accurate version of the Bible ever printed." Prof. Harrelson compared the Revised Version favorably in style with "the incomparable beauty of the King James Version."

Commending the Revised Version's importance to "the man on the street," Prof. Alfred Martin, head of the Department of Bible and Religion at Tarkio College, Mo., said at Omaha, Neb., "We now have this living word in the living language of our day and in the best form in which consecrated and able men can give it to us."

Calling for a return to "the scriptural basis of our national life" in order to secure "the spiritual health of our nation," Dr. Millar Burrows of Yale University expressed the hope that the Revised Standard Version would promote a revival of Bible reading.

"The extraordinary interest in the new version throughout the country," he said, "is an encouraging sign that our people are ready and eager for such help."



WORLD WIDE BIBLE READING

Thanksgiving to Christmas, 1952

"The Word of Life"

These 29 readings were listed by 1,096 ministers as their favorite selections on this theme.

	NOVEMBER	
27	Thanksgiving	Psalms 103
28		Psalms 91
29		Psalms 121
30	Sunday	Psalms 1
	DECEMBER	
1		Psalms 27
2		Psalms 46
3		Psalms 90
4		Isaiah 40
5		Isaiah 55
6		Matthew 5:1-26
7	Sunday	Matthew 5:27-48
8		Matthew 6:1-18
9		Matthew 6:19-34
10		Matthew
11		John
12		John
13		John
14	Universal Bible Sunday	Psalms
15		Luke
16		Romans
17		Romans
18		Ephesians
19		Philippians
20		Revelation
21	Sunday	John 1:1-
22		Isaiah
23		Hebrews
24		I Corinthians
25	Christmas	Luke 2:1-

American Bible Society, Dept. U, 450 Park Avenue, New York 22, N. Y.